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CHRONICLE

Crop Reports—To Control Radium—Big Business—Mexico—Notable Statistics—Income Taxes—The Philippines—Santo Domingo—Canada—Great Britain—Ireland—Rome—France—Germany—Austria-Hungary—Balkans313-316

QUESTIONS OF THE DAY

About Potatoes—Social Valetudinarianism—First Medieval Gilds—Gregor Johann Mendel.....317-323

CORRESPONDENCE

Conditions in Albania—Election and Inauguration of China's President.....323-325

EDITORIAL

Supporting the Catholic Press—"Educational Vaudeville"—Not Morals but Money—Constan-

tinople—"The Star-Spangled Banner"—All Jerusalem is Moved—Half Truths—"Sociological Propaganda"326-329

IN MISSION FIELDS

Mission Life in Alaska.....329-330

LITERATURE

Amateur Theology—Studies in Milton and an Essay on Poetry—English Monasteries—A Grammar of English Heraldry—Notes—Books Received331-333

EDUCATION

Dean Russell of Columbia College on Defects in the Public School System.....334-335

SOCIOLOGY

• Social Rights Against Some Unemployed—Dancing and Catholic Charities.....335

ECCLESIASTICAL NEWS

Catholic Converts League—Rev. H. J. Althoff appointed Bishop of Belleville—Mgr. Benson to visit New York—Consecration of Bishop Kozlowski—Catholic Summer School—College of Cardinals336

SCIENCE

Artificial Ice.....336

LETTER TO THE EDITOR

The Economic Review.....336

CHRONICLE

Crop Reports.—In spite of droughts and other drawbacks the Department of Agriculture reports that the farm yield in 1913 was worth ten billion dollars. It was the most successful year in the history of the United States, the totals showing \$6,100,000,000 worth of crops, of which \$2,896,000,000 was represented by cereals alone, and \$3,650,000,000 worth of animals sold and slaughtered. Of all the crops, it is estimated that 52 per cent. will remain on farms, and that 20 per cent. of the animal production will remain. On that basis the cash income is estimated at \$5,847,000,000. Notwithstanding this record year of crop value, the Department does not take the view that a lower cost of living will follow as a consequence. This is a marketing problem, and the long line of distributors and middlemen between the farmer and the consumer keeps up the retail prices.

To Control Radium.—Secretary of the Interior Lane has asked Congress to pass a law which will give the Government control of all radium bearing ores found in public lands. The reason is that medical experience seems to show that radium may prove an efficient remedy for cancer, and as the supply is at present very small, it should be conserved for the general public good. Mining interests in Colorado have already protested against this proposed withdrawal of all lands containing pitchblende and carnotite from the public domain.

Big Business.—The late J. P. Morgan once declared, "You can't unscramble eggs," which, at the time was accepted as an oracular decision as to financial combinations. But other men, other minds, and the great bank-

ing firm of which he was the head startled the financial world last week by announcing that "an apparent change in public sentiment seems now to warrant us" in withdrawing from the "interlocking directorates" of twenty-eight corporations by which the firm controlled so much of "big business." This action is attributed to the results of the recent money trust investigations and the intimation from Washington that forthcoming trust regulation would include an intention of forbidding these interlocking directorates.

Mexico.—For most of the week the town of Ojinaga, which had a garrison of about 4,000 Federals, resisted the assaults of Gen. Ortega's rebels numbering nearly 6,000. A line of maimed and wounded kept straggling across the border to Presidio, Texas, where they were cared for by the U. S. Regulars and the townspeople. The President's special agent, John Lind, left Vera Cruz on the cruiser Chester, on Dec. 30, and hurried to Pass Christian, Miss., where President Wilson was spending his Christmas vacation. The President boarded the Chester on Friday, and after a long interview with Mr. Lind, no detail of which was made public, the special envoy started back to Mexico. No one from the Chester was allowed to go ashore during her brief stay at Pass Christian. No change of policy, but a better idea of the situation was declared to be the result of the interview.

Notable Statistics.—According to the statisticians who have begun to figure, as usual, with the close of the year the charitable gifts reported during 1913 were less than those of 1912. Totals compiled for the *Chicago Tribune* show that in 1910 the total of reported donations and bequests to educational, charitable, religious and other or-

ganizations of a public character, amounted to \$141,990,436. In 1911 they dropped to \$120,499,910. In 1912 the total was the large sum of \$241,821,719. In 1913 the record shows \$169,841,442. Of the total amount \$76,791,100 represent donations and \$95,050,342 bequests. This great sum has been distributed as follows: To charities of various kinds \$85,109,640; to educational institutions, \$27,776,997; to religious bodies, \$21,232,300; to art museums, galleries and municipal improvements, \$23,560,505, and to libraries, \$2,162,000. The women of the country contributed \$28,056,524 of the total amounts, \$7,683,704 by gift, and \$20,372,820 by bequest. Another table reports the loss of life throughout the country during 1913, through disasters of various kinds, to be 13,821. There were 6,733 persons seriously injured by automobiles, as compared with 5,756 in 1912, and 3,329 in 1911; and 1,613 were killed, as compared with 1,317 in 1912, and 702 in 1911. The number of passengers and trainmen killed on steam and electric roads was 5,260, and of injured 30,206. An average for a series of years shows that about 8,000 persons are killed and 60,000 injured annually. The loss of life by marine disasters was 1,640.

Income Taxes.—The Treasury Department has issued a regulation on the income tax in which it is provided that husband and wife living together shall be entitled to an exemption of \$4,000 from the aggregate net income of both, but when separated and living apart permanently each shall be entitled to a \$3,000 exemption. Where husband and wife living together have separate estates their income may be made on one return, but the amount of the income of each, with the full names and addresses, must be shown. The husband, the regulation says, should make the return as the head and legal representative of the household. Where a wife has an estate managed by herself from which she receives an income of more than \$3,000, she may make her own return, and if the husband in such cases has an income which brings the total above \$4,000, the wife's return should be attached to that of her husband, or vice versa. Where either husband or wife has an income of \$3,000 or more, a return is required under the law, no matter whether the combined income of both be less than \$4,000. When the joint income exceeds \$4,000, husband and wife are jointly and separately liable for making the proper returns and for the payment of the tax. Objection has already been made that the text of the law clearly allows separate exemptions to husband and wife living together, and that this Treasury regulation so complicates the issue that the courts will have to decide its limitations.

The Philippines.—Manuel Quezon, Resident Commissioner in Washington from the Philippines, who went to Manila with Governor-General Harrison, has returned here, and says the Filipinos are much pleased with President Wilson's policy, and that its effect on business in the islands has been good.

Santo Domingo.—The recent elections to the Dominican Constitutional Assembly have been declared by the "election observers" sent to the island by the State Department at Washington, to be the fairest and freest ever held there. The constitutional convention will meet on January 15, to prepare an adequate electoral law and introduce certain necessary modifications in the Constitution. When its labors shall have been concluded new presidential elections will be held.

Canada.—A break in the main conduit cut off the water supply of Montreal for more than a week. During that period several serious fires took place that were prevented from spreading by the most vigorous efforts. Officials blame excavations around the conduit for its collapse extending over a hundred feet. Others attribute it to bad workmanship. The contractor who constructed it says that the specifications were insufficient, and that he has been expecting such an accident. A grave inconvenience and even a danger to the city at large, the accident came in quite acceptably to the Protestant ministers, who, taking it as a text, preached fiery sermons on municipal inefficiency. Many factories and similar institutions have had to close on account of no water for the boilers, and the hands are suffering in consequence. After repairs the water was turned on December 31, when the conduit burst again.—The Gale Brothers, shoe manufacturers of Quebec, dismissed a machinist and his companions struck. After two days they determined to return to work. The employers refused to take them back unless they signed a contract for a year. On their refusal the other large factories took up the Gale Brothers' position. The Unions refused to yield and nineteen factories closed their doors putting 2,000 men out of work.—The Waimate, the first of four cargo steamers put on by the Union Steamship Company of New Zealand, is on the way from Australia and New Zealand to the Pacific Coast with about 4,000 tons of meat. Of this 1,000 tons will be discharged at San Francisco, the rest will come to Vancouver to supply British Columbia and Puget Sound. In the meantime the cattle of Alberta are going into the United States, the cattle men of that Province being compelled by their debts to sell to any dealer that offers.

Great Britain.—The whole Church of England is stirred over the Bishop of Zanzibar's letter, some taking sides with him, others against him. The Bishop of Oxford, Dr. Gore, says that the cohesion of the Church of England is threatened as it would be impossible to continue in a fellowship tolerating anything so subversive of Catholic order and doctrine as the conduct of the Bishops of Uganda and Mombasa in communicating with Presbyterians and other such denominations. The Bishop of Durham, Dean Hensley Henson of Durham, and Bishop Tucker, formerly of Uganda, now a Canon of Durham, take the opposite side, as does Professor Sanday. Athelstan Riley says that if the Bishops of Mombasa and Uganda are approved, the result will be far worse than

secession. We must not, however, expect too much from the tempest. Similar tempests have arisen before in the Establishment, e. g. in the Hampden case and the Gorham affair. But they were very brief; and many of the most valiant in word discovered that there was after all a *modus vivendi* of which they hastened to avail themselves.

—The commercial reaction has fairly set in. Depression in the cotton trade has closed eighteen mills at Blackburn and others are expected to suffer the same fate.—The correspondence between the Duke of Sutherland and Mr. Lloyd George, Chancellor of the Exchequer, has been published. It is characterized with those personalities which are to be found in most of the letters that pass between peers and the Chancellor. The Duke remarks that though he knows too well the Chancellor's statistical method, he was not prepared to find him estimating his deer forests at nearly twice their actual acreage. Whereupon the Chancellor retorts that a Duke who greatly underestimated his property in order to evade succession duties, should be the last man to pick holes in his figures. With such courtesies passing, it is needless to say that the Chancellor is not going to accept the Duke's offer of his land for experiments in land reform.—Serious division in the Cabinet over the naval estimates is reported, which, it is not unlikely, will result in the resignation of either Mr. Winston Churchill or Mr. Lloyd George.—Sir Rufus Isaacs, the new Chief Justice, has been raised to the peerage.

Ireland.—A renewed attempt on the part of the English labor delegates to settle the Dublin strikes again failed owing to their insistence on immediate reinstatement of all the workers. The employees agreed to withdraw their previous objection to the Transport Union and to reinstate as many as their business would allow. This has been generally done, and business is reported to have been rather brisker than usual during the Christmas season. Trade and commerce have returned to normal, and the strike having failed, James Larkin announced that he would carry "the fiery cross" to the United States. Later reports say he has reconsidered this decision owing to advices received that his reception here would be unfavorable and his visit unprofitable.—The London *Daily Chronicle*, a Liberal organ, has announced that the Government is prepared to excise the clause from the Home Rule Bill that places the Post Office and its revenues in the hands of the Irish Parliament. This was the only revenue that the Irish Exchequer could collect or control, all taxation and other revenue having been reserved to England. The ostensible purpose is to conciliate the Orangemen, though this does not touch their objections, but the real object is further to restrict the powers of the Irish Executive and smooth the way for Federalism. With the same view the power originally granted in the Bill to make a ten per cent. variation on British tariff was later withdrawn. The control of the Post Office is of more importance than its

revenue, and is deemed essential to anything approaching self-government. The Irish papers have entered strong protest that the Bill has been already whittled down too much and if further weakened, it cannot be regarded as a settlement.—Bishop O'Dwyer of Limerick delivered a striking condemnation of Mr. Birrell's interference with Irish Catholic schools. His attempt to dictate to Catholic schools, which were built and sustained without a penny of Government money, that they should have so many lay teachers if they would possess ordinary educational rights, was impertinent and offensive, and would have been met by a storm of indignation but for the restraint imposed by the imminence of Home Rule, a condition of which he had taken dishonorable advantage. Nevertheless they would stop this first step towards the French "laïque," and manage their own schools in their own way. Their Catholic schools had beaten all others in open competition, and they would keep them Catholic despite the bribes and threats of this British Nonconformist.

Rome.—On December 30, Cardinal Cassetta formally opened the basilica erected on the Ponte Molle, on the foundations of the old Milvian Bridge, in commemoration of the defeat of Maxentius by Constantine, in the year 312. The Papal coat of arms in marble over the door of the basilica was donated by Mr. McBride, of New York. The main altar has been erected by means of a fund collected by the *Sacred Heart Review* of Boston.—The press of the world is busy keeping up the excitement about Cardinal Rampolla's missing will, and has even announced that a search is to be made in each of the 36,000 volumes of the Cardinal's library to find the document.—Although Cardinal Martinelli is reported as being in very feeble health, he was, nevertheless, present at the reception given by the Pope to the Cardinals on Christmas Eve.—On January 1, Prof. Giacomo Boni, director of excavations in the Roman Forum and on the Palatine, discovered in the centre of the Palatine area the "mundus," or central point of the ancient city, marked out by the famous furrow of Romulus. It is recalled that on New Year's Day, 1899, Prof. Boni discovered in the Forum the "niger lapis," which marks the legendary grave of the founder of Rome.

France.—A new political party has been formed by Briand, and boasts already 150 senators and deputies in its membership. It is a sort of French Bull Moose affair, and is supposed to draw its strength from the Radical Republicans. As usual with such political uprisings it proposes to put the good of France before considerations of local politics. It is actuated by great bitterness towards the "Caillautins," as they have dubbed the followers of Caillaux—a name which suggests the derisive title often given to the Clericals: "les Calotins."—According to the press reports of January 1, France has now reached the most critical financial situation since

1871, the deficit in the current estimates alone being \$150,000,000, and the danger of a deadlock between the Senate and the Chamber of Deputies on financial problems threatens the passage of disastrous hand-to-hand measures to meet national expenses. Meantime, the Caillaux Cabinet refuses to lay its loan proposals before Parliament until Parliament has voted its credits, which is the very reverse of what Caillaux's predecessors and the financial world in general expected. Caillaux is backed by the Socialists, and is demanding heavy taxes. This may account for the chill that was noticeable when he appeared at the New Year's reception.

Germany.—A heavy snow-storm which lasted sixty hours recently interrupted traffic in the German cities, while country roads remained for a considerable time entirely impassable. Terrible hurricanes at the same time drove the waves far inland along the southern shore and caused great destruction, littering the coast with debris. —The Foreign Office at Berlin was obliged to deny through the *New-Yorker Staats-Zeitung* the rumors of a German-English alliance, said to be directed against the economic development of the United States. Various New York papers had published a Washington correspondence in which it was claimed that the real reason for the refusal of Germany and England to participate in the San Francisco Exposition was to be found in a mutual understanding between these two Powers. Their purpose, it was claimed, was to protest against the commercial expansion of the United States in Central and South America. In answer to this statement Germany denies the existence of any alliance, and insists that the policy of both Powers has consistently been to yield to the United States in American matters. Special reference is made to the non-interference of Germany and England in the Mexican troubles. —The Zabern incident is still creating intense excitement. During the Centrist Party Day, held December 30 at Stuttgart, a most aggressive tone was assumed not merely against the Chancellor and others responsible for the recent Government policies, but likewise against the President of Police v. Jagow. A political war is imminent, declared Representative Erzberger, and there can be no question of a compromise. "The treatment of this case by Government officials," said Representative Grober, "must fill us with distrust and indignation." The Liberalist press no less plainly admits that Germany is advancing towards a crisis, that the Imperial Chancellor von Bethmann Hollweg stands isolated in the Reichstag, and that the Liberals would not bemoan his fall.

Austria-Hungary.—Queen Elizabeth of Rumania, known as Carmen Sylva, was particularly honored by Emperor Franz Josef on the occasion of the celebration of her seventieth birthday, December 29. Count Czernin von Chudenitz, the Austrian ambassador to Rumania, was despatched to Bucharest to present her with the Great Cross of the Order of Elizabeth. This distinction is

given only in reward for signal religious and humanitarian services. Austrian and German papers have recently been filled with accounts of her life and enthusiastic estimates of her merits not only as a poetess, but likewise as a queen whose name will never be forgotten by the Rumanian nation. She was born in Castle Neuwied on the Rhine, and is the daughter of Prince Herman of Wied. —The trial of more than ninety Ruthenians, accused of treason, has begun at Maramaros-Sziget. Among them is the clergyman of the Orthodox Greek Church Alexander Kabalyuk from Mount Athos. Under the pretext of carrying on a propaganda for the Greek Church countless leaflets containing attacks upon Emperor Franz Josef and the entire Hapsburg dynasty were scattered among the Ruthenian farmers. The object, it is said, was to bring a part of the Ruthenian population under Russian dominion. The arrests were made at the time the Balkan crisis had reached its height, and the country was filled with Russian spies. The trials may continue for a long time. About three hundred witnesses have been summoned, and the defence likewise is strongly represented.

Balkans.—The Prince of Wied will begin his reign in Albania with serious difficulties to face. The news comes that anarchy and famine are destroying the country from within while enemies outside of it are plotting its destruction. A recent traveler says that the so-called provisional government "of which Ismael Kiamil Bey is president, has authority only over southern Albania; Essad Pasha wielding a dictatorship in the central part of the country. War between the two factions is imminent. In northern Albania, where the population is chiefly Roman Catholic, there is complete anarchy. Scutari is a hotbed of international intrigue. Every consulate keeps spies watching every other consulate. Letters are stolen and mysterious warnings from obscure sources are in circulation. The Montenegrins make no secret of their chagrin at being deprived of Scutari and their intention to seize the city at the first opportunity." In Bulgaria, also, trouble is rife. Thus the opening of the Sobranje was marked by an unprecedented demonstration against King Ferdinand. As the King and Queen, with their sons, entered the Parliament building the Socialist Deputies shouted: "Down with the monarchy! Long live the republic!"

When the King began to read his speech one of the Socialists repeated the cry and added: "Sixty thousand Bulgarians have been sacrificed for the grandeur of the monarchy." All the Socialist Deputies then left the hall in a body. King Ferdinand took no notice of the episode. In his speech he said that "relations between Bulgaria and Rumania have been resumed with mutual good will." He referred to an arrangement with Turkey which "will exclude misunderstandings." Relations with Servia "are being reestablished." As the royal party left the hall the members of the Agrarian party stood like the other Deputies, but did not return the royal salute.

QUESTIONS OF THE DAY

About Potatoes

Of centennials there is no end. The latest is that of Antoine-Augustin Parmentier, one of whose many distinctions to fame as a benefactor of humanity is that more than a hundred years ago he induced Europeans to eat the American potato. Curiously enough, coincidentally with his centennial, the United States is doing its utmost to keep European potatoes out of American markets. This looks like the act of a parent frowning on his progeny. But in reality it is not so. The genuine tuber is not a native of the Northern Hemisphere. It came from Ecuador.

One does not usually associate poetry with potatoes, but there is a fragrance of both in Parmentier's distinguished career. He appears first as a bit of a boy in a pharmacist's shop of Montdidier, a little town of Picardy. That was in 1753. His mother was very sick, and he had come to have a prescription filled. Unhappily he had no money to pay for it, and alas! the chemist was cruel and refused to mix the ingredients until the money was forthcoming. "We have none," cried the boy in agony, as the tears streamed down his cheeks; "but I'll work a whole year for you if you save my mother." The bargain was struck, and so Antoine-Augustin became the druggist's apprentice.

But Picardy was too small for Parmentier. At eighteen he was in Paris, as a student of military pharmacy. In 1757 he was sent with the army to Hanover as medical assistant, and was several times taken prisoner. In 1763 he was Aide-Major in the Hotel des Invalides at Paris, and in 1772 was brevetted Major, and he then began a career of unusual scientific distinction for forty glorious years.

From 1779 to 1781, when England and France were fighting for the control of the seas, he was Superintendent of the Marine Hospitals at Havre and on the Brittany coast, and afterwards, in 1782, was given the medical control of the army in Geneva, where conditions had been, up to his arrival, worse than chaotic. In 1788 he was made Supervisor of the Camp at St. Omer, and until 1792 he was associated with Bayen in what would be equivalent to a National Board of Health.

It was during this period that the potato entered into his life. Until then the tuber was regarded only as a curiosity, or was looked on with contempt and even with horror. Indeed, one great man averred that it gave leprosy to anyone rash enough to eat it. At best it was set down as inferior to a bad turnip; though a scientist who wrote a book which he called "*Histoire des plantes rares*," finds it analogous with the *arachnis* of Theophrastes, whatever that is.

It was the Spaniards who first made the world acquainted with the American potato. Pizarro found them

growing near Quito in 1530, and a monk named Hieronymus Cardan brought them to Spain, and from there they found their way to Italy. Drake and Hawkins and Raleigh brought some to England and Ireland, but they were only the Virginia sweet potatoes.

It is gravely reported that His Catholic Majesty Philip II sent a present of some of the imported tubers to the Pope, with the information that they were a remedy for the debility of old age. The gift was received with great pleasure, and the Sovereign Pontiff shared it with the Cardinal Legate, whom he sent to Belgium in 1686. That dignitary in turn presented five of the wonders to Sivry, the Governor of Mons, reminding him that they were only for medicinal purposes. Instead of eating them, therefore, the Governor prudently planted two of them and sent the other three to the Emperor's gardener at Vienna, who also put them in the ground and waited for results. Later on, the British Royal Society began to study these poor exotics as possibly affording material for food, and finally recommended their cultivation. Alsace was ahead of England in this respect, for potatoes were widely cultivated there in 1770, but only as food for cattle.

At this point Parmentier enters the field or the patch. After the great famine of 1769, the Academy of Besançon offered a prize for some esculent which in times of public distress might serve as food and so supply the want which was just then so sorely felt. Parmentier's paper won the prize. He recommended the potato. Of course, he was assailed, and it was on this occasion that the poor potato was accused of carrying germs of leprosy under its jacket. Parmentier fought valiantly for his pets, however, and finally won the endorsement of Turgot, and the valuable help of Maurepas, Condorcet and Voltaire. The result was that potato-patches were laid out all over France, but even then it was considered as food fit only for peasants, and the Faculty of Medicine recommended it when nothing better could be had. Finally, King Louis XVI was won over, and the Pharmacien-Major of the Hotel des Invalides was given an immense tract of land in the plains of the Sablons at Neuilly for experimentation. Victory came at last on St. Louis' Day, 1780, when the jubilant Parmentier appeared at Versailles to present to His Majesty a bouquet of the precious potato-blossoms, which the plants of the Sablons had just produced. The chronicle has it that His Majesty "gave him no money on that occasion, but allowed him to embrace the Queen." After that the King and all the courtiers wore potato-blossoms in their buttonholes, and everyone, citizen and peasant alike, went crazy about potato farming. Indeed, troops had to be sent to guard the fields at Grenelle and Neuilly, for when they were not picketed the lackeys of the grand seigneurs were wont to steal out at night, so that their distinguished masters might have on their table next day a splendid layout of "Parmentiers" or potatoes.

Parmentier survived the fall of the King, but on ac-

count of his intimate relations with royalty he was at first regarded as a suspect by the revolutionists. Later on, however, he was awarded a civic crown by the Convention, and made Chief Inspector of the medical departments of the army, and was likewise put in charge of all the military stores. He introduced vaccination in the army, and established order, economy and systems of sanitation in the hospitals, writing meantime a valuable code of laws for the regulation of all such establishments. "Few men," says Silvestre, "have rendered more important services to the nation. His burning love for humanity always inspired him in his investigations, and as soon as there was something to be done to alleviate suffering he knew no rest; he sacrificed everything, time, inclinations, money, health. His door was besieged by suppliants of all kinds, and to make up for the time that had to be taken from his scientific researches he toiled at his desk till two or three o'clock in the morning." The mere titles of his literary contributions to medical science fill a whole column of fine print in Hoeffler's "Nouvelle Biographie Générale." Singularly enough the "Encyclopædia Britannica" says not a word about Parmentier; nor does "The International," but there are brief notices of him in "The Catholic Encyclopædia" and the "Konversations Lexikon."

Parmentier died in Paris, December 17, 1813, and it may not be uninteresting to note that years ago there lived in Brooklyn, in the time of Bishop Dubois, some relatives of the great man: André Parmentier, a scholar of considerable scientific attainments, and his wife and two daughters, whose piety and charity won the admiration of old New Yorkers and Brooklynites. The mansion in which they lived is to-day a Sisters' School—a gift of the Parmentiers.

X.

Social Valetudinarianism

At a meeting of the Young Men's Christian Association in Brooklyn on a Sunday afternoon lately, the young men were deep in the discussion of marriage reform according to the lines of legislation taken by several States. Suddenly, one rose in the back of the hall and asked how they reconciled the measures they proposed with the Constitution of the United States. For answer he got at first only cries of "Shut up!" "Turn him out!" etc. Recognizing, perhaps, that in a meeting for discussion a civil question can not be out of order, and that "Put him out" is not a sufficient reply, one of the leaders claimed for society the right to protect itself against disease. This is not a sufficient answer. He should have added, "and the right to use any means, even though such should go against the Declaration of Independence which says that the function of Government is to secure the rights of individuals, especially their natural rights, and against the fourteenth amendment to the Constitution which declares that all persons born or naturalized in the United States and subject to

its jurisdiction, are citizens of the United States, and forbids any State to make any law which shall abridge their privileges or immunities." This was the more necessary as the Supreme Court of New Jersey has already declared laws such as the Marriage Reformers propose to be unconstitutional, inasmuch as they violate that amendment.

As the constitutional question may well come up before the Supreme Court of the United States, it is not our business to discuss it. We may, nevertheless, repeat what we have already said on the assumed principle, that "society has a right to protect itself against disease." As it stands the principle is figurative, a grave defect in a fundamental principle. Society is a moral body and is not subject to physical disease. Hence the principle taken literally is absurd. It is subject to moral diseases such as disobedience, rebellion, the indecent interference by subjects with authority in matters of government, and therefore public authority has the right to protect it against such evils that threaten its existence, even by going so far as to suppress the lawless agitation of Marriage Reformers and others, whereby the people are kept in continual turmoil. Those subject to disease are the individual members of society. They can not escape disease absolutely. Moreover, as man is mortal by nature disease is not an absolute evil. We are in this world to work out by God's grace our eternal salvation, and death is the gateway of heaven. Nevertheless it does not follow that social authority should do nothing to diminish disease. Man is in this world to die, but not merely to die. The degree of glory he will attain in heaven depends upon his merits, these in their turn depend upon his supernatural acts and these again will in each individual be proportionate, at least as regards their number, to his length of days. Moreover God, the Lord and Giver of life, is also the Master of death. Each individual is bound to use due means to preserve his life until God shall summon him by death, and social authority is bound to use due means to help him to discharge this duty.

But in both cases the means must be due means. They must not be exaggerated. The individual would do wrong were he to take his temperature continually, to be always changing his clothes with every slight change of weather, to occupy his time with studying his digestion, to be constantly on the lookout against contagion and infection, in a word, were he to be a valetudinarian. This would mean a continual neglect of higher duties, and, consequently, the violation in many cases of the rights others have over him. A moderate prudence in the conservation of health and a firm trust in God's providence are the best means to ensure life according to the best measure for each. He would do worse were he to use direct violations of the rights of others in order to lengthen his own days, and worst of all were he to violate their fundamental natural rights. Social authority, though its obligations are more extensive than those

of the individual, as it is charged with the good of all, since its function is, as we have said, to further the individual in the exercise of his rights and the performance of his duty, must measure the intensity of its rights by those of the individual.

Hence social authority may not be valetudinarian. Should it be such it impedes the individuals in the performance of the duties of life, setting up false standards, prompting inane fears and occupying men and women in useless cares. Its functions are more extensive, as we have said, than the individuals'. It is not the business of these to look after the sewers, and quarantine, and tenement houses (unless they be the owners), and market inspections and so on. But its obligations are not of a different nature. The moderate prudence according to real knowledge and the firm trust in Divine providence, that form the sane rule for the individual, make its rule also. Yet we fear that if some people had their way we should have to suffer from the worst kind of social valetudinarianism.

Again social authority may not violate the rights of an individual to secure the well-being of the many. The reason is, because its function is to protect the individual in his rights. On the other hand, there is such a thing as a collision of rights, and in this case, the weaker right is suspended in the presence of the superior. If one be suffering from an infectious fever, his right to liberty is suspended for the moment in presence of the right others have to ward off disease, the more so as the disease itself deprives him for the time being of the exercise of liberty. Here the two rights in collision are in the same order, and the prevalence of the more universal right is clear. Social authority has the obligation of protecting the latter by segregating the sick person, and it has also the obligation of so segregating him as to facilitate his restoration to health. But we may remark in passing that it has no right to segregate him in such a way as to impair his spiritual freedom, to make it difficult and even impossible for him to receive those spiritual ministrations which a happy exit from this world demands. Here the collision would be in different order, and the spiritual is so high above the temporal, that no danger of infection can make it lawful to imperil the individual's salvation.

When it comes to fundamental natural rights one is less likely to find the case on which these must yield. By deliberate crime one may, in presence of the high claims of social order, intimately connected with the supreme authority of God, lose his right even to life. By a formal act of the will one may renounce for the time being, or even forever, his natural rights to contract marriage or to avoid particular perils to life, as when one enters the army, or becomes a physician, or a life-boat man, or joins a religious order, or takes the obligations of the priesthood. But to claim for social authority the right to forbid marriage to such as are afflicted with tuberculosis or some hereditary disease, and to require

as a universal rule those who propose to marry to submit themselves to inspection, are violations of fundamental natural rights that it is impossible to justify. To do so one must show that such marriages are directly in conflict with the universal good. This can not be done, first, because disease, as such, does not conflict with that good. Secondly, because those who are supposed to be in danger constitute a very small portion of mankind, wild statistics, which have been showered upon us lately, notwithstanding. Thirdly, because, as the agitators themselves admit, not all such diseases are necessarily communicated, and when they are communicated, this is often in so mild a form as to cause but little inconvenience, indeed, those that receive them are often unconscious of the fact until a blood test reveals it. Fourthly, because arguments are of no avail against facts, and it is an incontrovertible fact that the human race exists to-day reasonably healthy after ages of unrestricted matrimonial liberty. Fifthly, because nature itself tends to the elimination of such diseases, and the advance of medical science so helps nature that the violence of the proposed reforms is without the shadow of an excuse.

Some urge the right of the coming generation to be protected. As we have said before, the coming generation is an abstraction and has no rights. Before one can have a right he must exist, and it must not be forgotten that existence, no matter under what conditions, is a boon beyond all others, on account of the supernatural destiny of every intelligent creature of God.

And so we learn the answer to the second question of the man in the back of the hall: How do you reconcile the measures you propose with the Golden Rule? "Do as you would be done by" includes this precept: Respect the rights of others as you would have them respect yours.

HENRY WOODS, S.J.

First Medieval Gilds

The history of medieval gilds begins with the reign of Charlemagne. The word *gild* itself, *geldonia* in Carolingian Latin, occurs for the first time in the year 779. It is found in a law issued by Charlemagne, decreeing that no one should thenceforth presume "to bind himself by mutual oaths in a gild." From the mistakes made by the earliest copyists in transcribing this term we may reasonably conclude that it was not yet in common use.

In 821 the lords of Flanders were cautioned, under penalty of heavy fines, to prevent their serfs from forming associations binding under oath. Similar injunctions were again issued in a capitulary of the year 884. The clergy as well as public officials were to instruct the serfs "not to enter into the combination commonly called a gild (*quam vulgo geldam vocant*), against those who may have stolen anything." (*Cap. a. 884. Pertz I, 553.*) The serfs were not to take the law into their own hands, but to leave its execution to the proper authorities. In the troubled conditions of those unsettled times such

associations would indeed strike terror into evil-doers; but they would likewise prove a source of serious danger to the State.

Modern authors in general vie with each other in their denunciations of Charlemagne for his attempted suppression of the gilds. Yet it was not against the gilds, but against the oaths, which he believed might lead to conspiracies and national danger, that the legislation was directed. Political and civic conditions were still in a ferment. The centralization of power was real only in as far as it depended upon the personal influence of Charlemagne himself. Disruption followed the moment that the grasp of his own strong hand relaxed in death.

Another reason may have existed for the suppression of some of these early gilds. Their secret conclaves, it is believed, were in some cases merely made an occasion for continuing the idolatrous practices which had survived from heathen times. That pagan organizations, somewhat similar in purpose to the gilds of the Frankish serfs and the Anglo-Saxon freemen, had existed among the ancient Teutons is sufficiently established. The old German warriors met and mingled their blood and drank it as a mutual pledge that they would defend and avenge each other. "Dost thou recall, Odin," says Loki in the Lokasenna, "how when our pledge began, we mingled blood together?"

It is not surprising therefore that the Church herself should at times have been obliged publicly to forbid such organizations, even as duty compels her to do in our day. Thus a canon of the Council of Nantes forbids "*collectae vel confratriae, quas consortia vocant.*" It is unreasonable to inveigh against such regulations. Mistakes may undoubtedly have been made, and even personally selfish motives may have swayed individual ecclesiastics; but the Church herself has from the first been the champion of all reasonable freedom of organization. Even the oath itself, which at every period was regarded an essential condition for admission to the gilds, was never in principle forbidden, and virtually never opposed by her in practice during the entire course of the Middle Ages.

No later than the year 858 we find mention made of gilds of priests as well as of the laity in the capitularies of Archbishop Hincmar of Rheims. (*Labbei Concilia*, ed. Coleti, t. x., cap. 16, p. 4.) No restriction of any kind is placed upon them, except that they must not transgress the bounds of "authority, usefulness and right reason." Here therefore we have the attitude of the Church clearly defined at the very beginning of gild history. When the limits thus described are flagrantly transgressed, it is not only her right, but her duty to interfere. The salvation of souls is then imperilled. The social institution has become a menace to society and religion.

The Church, however, did not merely remain passive in regard to the actual progress of the gilds. Her fostering care was one of the mightiest factors in their develop-

ment. "Apart from the reference to the mutual oath," writes George Unwin, referring to the earliest Frankish gilds, "nothing is said of the religious character of these associations; but in that age the cooperation, official or unofficial, of the clergy was an almost indispensable element of any popular organization. We also know that by the middle of the ninth century the clergy of the diocese of Rheims were allowed to superintend the formation of religious gilds bearing essentially the same character as those which throughout the Middle Ages, underlay every form of social and economic organization." (*The Gilds and Companies of London*, p. 17.)

These religious gilds indeed are of the highest importance in the history of labor, since from them in many cases the labor gilds were later to arise, directly or indirectly. Such was especially the case where the establishment of such unions, whether of tradesmen or of journeymen, was regarded with suspicion, while the Church harbored and fostered them. The fact that individual ecclesiastics were at times swayed by personal bias, selfishness or ambition can not in any way diminish the glory of the Church herself as the champion of the serf, the poor and the oppressed, as the educator and liberator of all the classes of labor.

The work which she had already accomplished in the days of Charlemagne is truly beyond all estimation. She had broken the power of a system which only a supernatural force could have overcome. Under her teaching of brotherhood, her doctrine of the common creation, the common redemption and the common destiny of all mankind, slavery had practically passed away throughout the Frankish dominions.

Serfdom, however, still remained. The Church, whose whole energy was required for the conversion and education of the barbarian could only by slow degrees bring about the abolition of this institution. Like the system of slavery, it was gradually to lessen and disappear through the influence of her divine doctrine and her mission of charity.

In the time of Charlemagne many of the trades already existed; but the tradesmen themselves were largely of servile condition. They were often perfectly organized; but never by their own initiative. The serfs and other unfree laborers—among whom must be numbered not only mechanics, but even small dealers and professional artists—were grouped according to occupations by the lord to whose manor they were attached. Servants, hunters and shepherds were similarly organized from above. The entire institution was known as the *Frohnhof* or manor. The laborers thus employed were known as *Hörige* or serfs. Each division was under its master who had the power of exercising judgment and correction, unless a misdemeanor occurred which was to be referred to a higher official. The last court of appeal was the lord of the manor himself, whose power was limited, however, by the law of the land. (*Dr. Otto Gierke. Das deutsche Genossenschaftsrecht. pp. 176-8.*)

The laborers dwelled in the *Frohnhof* of the Lord, who had the absolute right of assigning to each individual the trade he was to practise or the service he was to perform. Wages were not paid, and the workingmen for whose support the master provided, might at times be loaned to other lords. A corps of skilled masons would thus be in requisition wherever elsewhere a new castle was to be constructed. (*Huber-Libenau. Das deutsche Zunftwesen im Mittelalter*, p. 11.) Charlemagne himself was liberally supplied at his various manors with skilled artisans and artists. Many interesting regulations regarding this system are to be found in the *Capitulare de villis* of the years 812 and 809. (*Pertz I and III.*)

Not all laborers, however, were serfs. There was in particular a considerable class of free farmers who owned the soil they tilled, as well as a number of free mark and village communities. Yet ordinarily even these stood under the protection of some great lord. It must be remembered, to be just, that the entire civilization of that period was built upon the one idea of service. The lord himself was only less dependent than his serfs. It was the duty and the glory of each man, whether free or bond, high or low, to be faithful to the master who was over him. "I serve," could be the motto of the proudest lord.

A greater freedom gradually prevailed among the serfs. They were permitted in course of time to live outside the manors of their lords. Their service itself was reduced to a limited number of days. It even passed from the individual to the trade group, which could assign definite members to perform in turn the customary duties, thus always leaving a number free to follow their own occupations. A tax was finally paid in place of personal service, and so serfdom itself passed out of existence.

During the course of these developments the groups of workmen had formed their own organizations under the care of the Church. Every German gild, as Gierke remarks, was religious, social and moral in its purpose, besides following its own specific aims. Even before their emancipation the serfs had obtained distinct rights which their lords were bound to respect. With their full freedom achieved they naturally betook themselves in ever increasing numbers into the cities, which thus received a great labor population. Free gilds sprang into existence everywhere, each with its own chaplain, its own altar or chapel, and its oblations of candles, its offerings for masses, and its benefactions to the poor.

It must not, however, be concluded that we must therefore seek the origin of the gilds in the unfree labor groups organized by the Frankish lords upon their manors. This was but one of many factors which all combined to further the same inevitable idea. The essence of the gild was brotherhood, religion, mutual helpfulness and social fellowship among equals. Everywhere the same forces were at work. Everywhere the Church stood by, protecting, directing, leading upward to a larger freedom and a more perfect charity.

JOSEPH HUSSLEIN, S.J.

Gregor Johann Mendel

The strange perversity with which non-Catholic writers, even when free from partisan animus or hostile intent, almost invariably fall into error and misrepresentation when treating of things Catholic or matters that have even remotely a Catholic bearing, is a phenomenon that passes comprehension. The works of Mendel, the discoverer and formulator of the laws of heredity, have been now for fifteen years before the general public, and the salient facts of his life and achievements are not difficult to ascertain; yet the *New York Times*, usually well informed on such matters, has recently presented an account of him which in nearly every particular is erroneous. He was "an obscure Austrian Monk," who "drew no wide deductions from his facts, brought them to the attention of only one scientist," and "possibly did not himself realize the importance of his discoveries." It was "extreme poverty that turned him to a clerical career," and having failed twice in his examinations at the Gymnasium and University, "he gave up the effort to become a teacher, retired to his Seminary, and in its little garden learned and recorded the laws of heredity, etc." This travesty Mr. Roosevelt caps with the declaration in his recent book of essays, that Mendel would certainly have been condemned by the Church had not Darwin's evolutionary theories diverted its attention from him. Now, every one of these statements is either substantially untrue or totally false.

Gregor Johann Mendel was born in 1822, near Odrau in Austrian Silesia, the son of a peasant farmer, who was indeed poor, but so far from extreme poverty that when the boy showed an aptitude for learning he managed to send him to the best schools and defray his expenses. The young student distinguished himself so much at Leipnik that he was sent to the Gymnasium at Trappau, and thence to the central institution at Olmutz. The additional charges made it necessary to borrow a portion of his elder sister's dowry, which she gladly sacrificed to advance her brother's education, a proof that the family, if comparatively poor in means, was rich in generosity and love of learning. One of his teachers at Trappau was an Augustinian, and from him he acquired not only a taste for the physical sciences, but also for the religious life, and particularly for the great Order he represented. At the completion of a brilliant course in the Gymnasium, Johann Mendel applied for admission to the Augustinian Order, and in 1843 was received as a novice in the celebrated Abbey or *Königskloster* of St. Thomas at Brünn, where he assumed the religious name of Gregor. He was ordained priest in 1847, and taught in the Abbey schools till 1851, when, to develop his bent for physical research, he was sent to the University of Vienna for a two years' course in mathematics, physics and the natural sciences.

His University career was so far from inducing him to "give up the effort to become a teacher," that when

his course terminated he was appointed professor of physics at the Realschule, and continued in this position for fifteen years, enthusiastically devoted to his work of teaching, and noted for his extraordinary success in interesting his pupils in the sciences. He was even then by no means obscure, for apart from his reputation as a teacher, he had published two papers on the subject of heredity during his course of study in Vienna, and contributed annual records to the "Transactions" of the Natural History Society of Brünn; but in 1868 he was appointed Abbot of his very important monastery, and soon an event happened that made him for a while probably the most noted ecclesiastic in the Empire. The Government at the time was showing its friendship for the Church, as so-called Catholic governments not infrequently are wont, by relieving its financial embarrassments at the expense of the monasteries, and for that purpose had imposed an extraordinary tax on religious houses. Abbot Mendel refused to pay it on the ground that all citizens were equal before the law, and it was unjust and illegal to impose taxation on one set of institutions, from which other tax-paying corporations were exempt. Other monasteries supported him at first, but gradually yielding to powerful influences, all at length submitted, and left Mendel to fight the battle alone. Convinced that he was defending not only the rights of his monastery, but the general interests of justice and law, he stood firm against threats and inducements from whatever source, and suffered the goods of the Abbey to be seized rather than pay the tax. The law was ultimately repealed in consequence of his protest, but neither in this nor in his invaluable contribution to scientific truth did he live to witness his vindication.

The distinction he thus attained, though highly honorable to him, proved a misfortune to science, in so far as it halted the prosecution of the researches on which his reputation rests. His manifold responsibilities as Abbot of a great monastery, and the strain put upon him by the lengthy and annoying controversy with the Government, resulting in serious and prolonged ill health, forced him to discontinue the experiments he had commenced as a novice and pursued during the leisure hours of his fifteen years of teaching. The consequent inability to supplement his previous writings and put his claims more prominently before the world, accounts in part for its long delay in giving him recognition. A stronger reason was the fashion that set in of accepting the Darwinian theories unchallenged, and the resulting disinclination to give a hearing to any that contradicted them. For the while Spencer, Huxley and Tyndall kept the ears of the world glued to Darwin and their reading of him. "The cause," says Bateson, who first gave publicity in English to Mendel's views, "is unquestionably to be found in the neglect of the problem of species which supervened on the general acceptance of the Darwinian doctrines."

While Mendel was still a novice Darwin's evolutionary tendencies, as manifested in the records of his travels and

researches, became known to the world, and reached the Abbey of Brünn. Dissatisfied with Darwin's inferences and the bias of his observations, Mendel proceeded to test them by a series of experiments with plants and bees in the gardens of his monastery; and when the "Origin of Species by Means of Natural Selection" appeared, subjected his results to repeated tests in the light of the new theory. In 1866, and again in 1869, he published the record of his investigations and the conclusions therefrom, now known as Mendel's Laws, in the Journal of the Society of Brünn. For the reasons we have noted they failed to attract world-wide attention at the time, but most scientists now agree with T. H. Morgan that they completely upset the Natural Selection theory or necessitated its essential modification. This alone disposes of Mr. Roosevelt's gratuitous supposition of ecclesiastical hostility. Mendel never needed to fear the Church's authority. The Church is not disturbed by the result of genuine scientific investigation, though it is much concerned with the unwarranted additions affixed to it by the smaller fry of more or less scientific agnostics.

Nor did Mendel fail "to realize the importance of his discoveries" or to draw the deductions that followed from his facts. Concentrating his attention on seven prominent characteristics in plants, chiefly the garden pea, and later in bees of various races, and studying the behavior of opposing pairs under hybridization, he found that the progeny of the various crosses were not haphazard in their character, but followed a natural law. The hybrids of the first generation retain the dominant feature only of the two opposing qualities of the parents, but in the second three-fourths appear with the dominant quality of the grandparents, one-fourth with the inferior or "recessive," and whereas the "recessives" continue to breed true, the dominants will produce one-fourth pure, three-fourths mixed, and so on. These conclusions have been generally found to be substantially true, and apart from their corrections of evolutionary vagaries, they are already exercising an important industrial influence on the scientific culture and propagation of animals and plants. Mendel was aware that the details of his findings might be qualified by wider investigation, but of the principles he had formulated he was thoroughly assured, and the most grievous of the disappointments that clouded his closing days was the world's neglect of his discovery, while the theories he had disproved were accepted without question. But he knew that truth would make its own way, and was wont to say to his friends, "My time will soon come."

Abbot Mendel died in 1884. Fifteen years later his faith was realized. In 1899, Tschermak, Correns, and de Vries, wrote independently of his publications in Austria, Germany and Holland, starting a volume of literature on Mendelism that has been continually on the increase. His fame has been also growing large, while reputations inflated by sensational publicity have been steadily shrinking. In 1910 a monument was erected to him in Brünn.

A better monument is the example he has left of genius and character toiling patiently and battling bravely in a monastery, to defend human rights and advance scientific truth for the glory of God.

M. KENNY, S.J.

CORRESPONDENCE

Conditions in Albania

Through vicissitudes and tribulations, harassed by internal strife and external encroachments, the little State of Albania has entered on a nominally independent career. In spite of prejudice, envy, and contempt, it has come into being, and there is certainly a possibility that this youngest nationality wrested from Turkish misgovernment may follow in the wake of the others and become like them free, prosperous, and progressive. Except to the wilfully blind it must be evident that the measure of Albania's success will be in proportion to the amount of Christian ethics allowed to prevail, and in as much as the Christian population are given fair play. Thus only will Albania be capable of competing with her sister States in the Balkan Peninsula. Islamism has unfortunately become domiciled in this once Christian land, and Islamism alone suffices to account for its tardy organization. Albania starts on the race of life morally discredited and physically amputated. The Christian tribes indeed made spasmodic attempts for freedom in the past, but they could never rely on their race brethren who had adopted the creed of Mahomet.

When war was declared in 1912, the Malissores encouraged by Montenegro, took up arms, the Mirdites assisted the Servians though not in the field, but the Mahometans rallied to the Sultan's flag making common cause with Turkey. Incensed at the passive attitude of Issa Boletinats himself, on whom the Servian Government had reckoned as on a former ally, Servia had no scruple in laying claim to the land on which her troops had executed an arduous campaign. The Albanians could not point to a single victory won over the Turkish lord, nor even to efficacious participation in the war except in rare instances under King Nikola's banner. The contention of the Servian victors that a majority of the population in Dibra, Prisen, etc., are of Servian nationality can hardly be substantiated. The Catholic priests hereabouts are the best factors for peace between the rival races. One of them, Dom Glassnovitch, has been appointed Mayor of Janova, but his persistence in calling his flock "Latinis" gives umbrage though it is natural and easily explicable. The word "Servian" has come to be in all these regions synonymous with "Orthodox" and the word "Arnaut" (Albanian) with "Mahometan." Some Albanian tribes are called "Katholiks" and other Catholics, nearer neighbors to Servia, style themselves "Latinis." The much discussed Concordat alone will make everything clear and perhaps persuade Servia's new Catholic subjects that it is expedient for them to be loyal Servian citizens as well as good Catholics. A man who holds great authority over his people and enjoys also the confidence of the Servian Government is the Catholic Bishop of Prisen, a fine martial figure, typically Albanian, with the distinctive, heavy moustache worn by the clergy in these parts. Another Catholic friend to Servia is the Chief of the Mirdites, Prenk Bib Doda. Finding himself already relegated to a secondary place in the new state of Albania, he is not averse to seeking an alliance over the borders.

Ismael Kemal, head of the provisional Government, has not succeeded in conciliating the various antagonistic elements in Albania proper. A septuagenarian, who fulfilled various missions in past years to the satisfaction of the Turkish Government, but only a half-hearted Moslem, he inspires a limited confidence in his countrymen. His enemy in the North, Essad Pasha, "A Turkish General and proud of it," has formed a separate Government, and professes to hold an entire district in trust for the new Prince. Essad's Government of Durazzo includes Kroya, birthplace of Scanderbeg; Tirana, Essad's own birthplace, rallying point of the Mahometans of the North; and Oroshi, the Mirdite centre. The International Commission engaged in the delimitation of frontiers is proceeding very slowly, for the members of the London Conference who tried to deal with this question had a very inadequate knowledge of affairs.

Conditions in the South give rise to still graver anxiety. Here, as elsewhere, the Greek Patriarchate has used its religious influence to further the cause of Greek nationality. The town of Koritsa, coveted by Greece, is the literary centre of Albania, all efforts of Greek propaganda notwithstanding. In the year 1908, when permission to use the Latin alphabet for the Albanian tongue was granted by the new Turkish Constitution, the first books were printed here. Koritsa possesses the only Albanian printing-press in the country, as well as the first founded and the best schools. The claim of Greece comes, like that of Servia, from the sacrifices she made in getting rid of the Turk while the Albanians remained inactive. Even Rumania made a show of readiness to fight before she seized on her neighbor's territory, and Albania finds once more to her cost that the right of the sword is better than any birthright in the Balkan Peninsula.

Albania is now about to be endowed with a Prince who has nothing in common with the people and no practical knowledge of customs, creeds or conditions. He does not belong to any of the three creeds of Albania. His Christianity will be disconcerting to Orthodox and Catholic alike, for the Sign of the Cross is a *sine qua non* for a member of either persuasion. One would strongly advise the Prince of Wied, if he wishes to pass for a Christian in these regions, to learn how to sign himself with the sacred symbol either in Catholic or Orthodox fashion. The primitive Albanian is as attached to outward forms in the expression of his belief as any Anglican divine; and Lutheranism could not appeal to him. If the new Sovereign is accommodating, and can adapt himself lightly to the Mahometan "salaam" and the Christian form of salutation "God and His Mother keep you" according to locality, he will fare better than if by personal example he tried to foist on his subjects the modern spirit of undenominationalism.

Up to the present Prince Wilhelm of Wied has shown more forethought than zeal in acceptance of his new dignity and responsibilities. The conditions on which he consents to assume the crown of Albania are not easy of fulfilment. It is reported that his first stipulation, discouragingly enough, is that he be allowed to retire should he find the post too arduous. His second that in this eventuality he be well compensated for his venture, and receive a stipend sufficient to maintain him fittingly as an ex-Sovereign for the rest of his days. Further, he demands that the lines of demarcation be clearly established before he sets foot in his new territory, and that his civil list be guaranteed to him by the Great Powers in the event of his revenues being delayed owing to the probable difficulty of collecting taxes. Thus it will be seen that

the Prince does not cherish many illusions, and has present to his mind the fate of Abdul-Hamid's tax-collectors who were paid by the tribes in the form of hot lead rather than cold coin. The Prince of Wied would also do well to remember, when he proclaims, as he undoubtedly will, freedom of worship for all, that Islamism was forced on Albania, that Catholicity was the original belief of all the tribes, and that the introduction of Protestantism, even accompanied by great material benefits, would be the most insidious of all the wrongs inflicted on poor Albania.

E. C.

Election and Inauguration of China's President

SHANGHAI, Nov. 10, 1913.

The last dying embers of the late rebellion had scarcely flickered out when it was resolved to proceed in all haste with the election of the President. The prompt and crushing defeat inflicted on the rebels, the dispersion of their leaders, the awe instilled into the Kuomintang party and other opponents, all suggested that the moment was favorable to end the unstable condition of the past two years, establish a real central authority and set the Republic at last on a firm basis. The Constitutional Committee, sitting in conclave at the Temple of Heaven, was therefore urged to pass without further delay the laws regulating the election of the President. The Bill was rushed through with commendable speed, the final reading accepted and the work completed on October 4. It was then also decided that the election would take place on October 6.

At 8 a. m., on the above mentioned day, the members of both Houses met for the long-expected event. They numbered 759 out of a total of 863. Yuan Shi-kai had 471 votes; General Li Yuan-hung of Wuchang, 151; Wu Ting-fang, former Minister to the United States, 33; and Sun Yat-sen, 13. Though Yuan had secured the largest number of votes, he was still short of the three-fourths majority of 99.

A second ballot was necessary. Then 747 members voted, and Yuan received 497 and Li Yuan-hung 162 votes respectively. Wu Ting-fang only secured 23, a falling off of 10, and Sun Yat-sen 12. Yuan had so far gained 26 votes, but still wanted 62 to attain the two-thirds majority.

According to the election law, the Assembly had now to choose between the two candidates who had obtained the largest number of votes, and for the third time the galleries were cleared. While the voting took place, it is said the Government expended \$200,000 in bribes. Some members got as much as \$2,000 to secure their votes, others \$1,000 or less. Those who did not get enough voted for anybody. It was a scene in which many lost all dignity, some even going so far as to put on their cards the names of courtesans and actresses. When the ballot boxes were reopened and the votes counted, it was found that Yuan had 507 votes, General Li Yuan-hung coming next with 179.

Meanwhile a huge and eager crowd awaited outside the House of Representatives. The final result being fully known, the figures were flashed out on a screen, and as they appeared, they were greeted with universal enthusiasm. In a short time the news was thus conveyed all over the city, while the wires flashed it to the extremities of the provinces and to all foreign countries. Thus after a struggle of two years maintained amidst intrigues, opposition, bombs, intimidation and calumny, Yuan Shi-

kai has emerged triumphant, and exchanged his provisional status for the permanent position of first President of the Chinese Republic. Doubtless, there were some deficiencies of procedure. There was no list of candidates; votes were given to men deeply implicated in the late rebellion, while a number of ballot papers were invalidated through the fact that they contained opprobrious epithets and remarks unworthy of a great assembly and calculated to bring disrepute upon the nation. Bribery was also resorted to, but this is a common practice in China, and it would be too much to see the Republic clean-handed in the twinkling of an eye.

As soon as the election was over, the result was officially communicated to the Diplomatic Body by the Ministry of Foreign Affairs. At the same time solemn assurances were given—to be reiterated at the inauguration—that the President would observe all existing treaties, agreements and contracts previously agreed to between the Manchus and the Powers. A copy of this engagement was sent in advance to the legations, and after perusal was found to be satisfactory. Secretaries then commenced in all haste to draw up formal letters of approval, acknowledging the President and the republican form of government now adopted by China. The Japanese note, drawn up in advance and awaiting only the name of the President and the date, arrived first at the Foreign Ministry, almost fifteen minutes after the official notification of the election was received. Russia came in a good second, while the notes of the other Powers arrived a little before midnight, thus closing the series of congratulations and approval, which all now wished to extend to the new regime. This approval was withheld for two years. The Republic, it was thought, could not maintain a stable government, fulfil international relations or carry out any policy of reform. These misgivings are now largely dispelled. China and her President may therefore feel proud; a decisive step has been taken, a great advance made, the country has a definite master for five years, and some think even for life.

On October 7, President Yuan Shi-kai telegraphed to all rulers of foreign countries thanking them for their recognition of the Republic, while Sun Pao-ki, Minister of Foreign Affairs, visited the legations and personally thanked the Ambassadors. The same day, the election of a Vice-President of the Republic took place. At the first ballot, General Li Yuan-hung was elected by 610 votes out of 719. Ninety votes were distributed among 26 other candidates, the principal being Wu Ting-fang, who got the biggest lot, 15; Sun Yat-sen, 10; while Kang Yu-wei, General Fang Kuo-chang (General of Chihli) and Huang-Hsing, got each one. The announcement of the election was received by the Assembly with much greater enthusiasm than that of the President, thereby giving a public testimony to the great popularity of the Vice-President, who, during all the turmoil of the past two years showed unswerving fidelity to Yuan, and backed up his policy by all means in his power.

While the above events took place, martial law was still maintained in Peking. Every day, plots for assassinating the President and other high officials were being discovered. It is now a well-known fact that the head of the detective service and the commander of the mounted police were both in the pay of the late rebel party. On the eve of the inauguration ceremony, the above commander applied to be as near the President as possible, though his official duty and the requirements of the day would have him be elsewhere. This excited suspicion and he was arrested. His house was then searched and re-

sulted in 16 bombs being found there together with incriminating correspondence showing that he was a hired tool of Huang-Hsing, the leader in the late rebellion.

After Yuan's election, the Presidential inauguration absorbed all interest in Peking. The ceremony was fixed to take place on October 10, anniversary of the day when China first rose in arms against the Manchu dynasty. During the few days that intervened, the whole city was hung with flags and banners, triumphal arches spanned the streets and every preparation was made to render the ceremony as imposing as possible. Throughout the whole preceding night rain fell in torrents, and the dawn of the 10th was ushered in amidst heavy drizzle which lasted all day. This spoiled much of the decorations, gave to the soldiers and police a bedraggled appearance and checked to a certain extent the enthusiasm of the crowd. The ceremony was thus witnessed only by a limited number and the favored few who could enter the precincts of the Inauguration palace, either in their official capacity or as specially invited guests. Punctually at 9 a. m., the members of the Diplomatic Body arrived, accompanied by mounted escorts. They halted at the South gate of the Forbidden City, where they were given sedans with two bearers each and taken to the Ceremonial Hall. The President left his private residence at 9:30, and surrounded by a strong escort, travelled in a state carriage drawn by four horses as far as the gate of Terrestrial Peace (Ti-ngan-men). Facing this gate, were two bands garbed in crimson and blue, while the approaches were lined with troops drawn up in close order and in double ranks. When the President alighted from his carriage, he was greeted with the music of the massed bands and received by the army with a general salute. He wore the uniform of a Field-Marshal and was escorted by a number of high military officials. Bowing to the assembled crowd, he ascended immediately a sedan and borne by eight bearers proceeded to the Inaugural Hall (Tai-ho-tien). This is the finest building in the palace, and was formerly used by the Manchus on all State occasions. Some of the Ming emperors (the Chinese dynasty that preceded the Manchus) were also crowned there. On the present occasion, the Manchu throne was removed and replaced by a richly carved lacquered screen with the arms of the Republic in the centre.

All being duly prepared and the guests having taken their places, Su Cheng-hsiang, formerly Premier, and now Master of Ceremonies, informed the President that the hour of his solemn inauguration had come. As he appeared, the usher ordered "hats off," and Yuan Shikai advanced on the platform in front of the screen facing the spectators. Beside him were the Minister of War, several military officials and his special bodyguard, while troops were stationed to the rear and every precaution taken to ensure his absolute safety. Yuan began by bowing to the audience, who, rising to their feet returned the salute. The usher then handed him the text of the Inauguration Oath, which he read in a clear and strong voice, solemnly declaring in the presence of the highest officials of the country and the accredited envoys of the Powers that "he would most sincerely obey the Constitution and faithfully discharge the duties of President." The oath taken, he pronounced his inaugural speech, a splendid utterance worthy of the occasion, and outlining his future policy, which it seems, will be one of sound conservative tendency, maintaining all that is good in the past and gradually substituting improved methods for the antiquated makeshifts of hoary times.

After the President had concluded his speech, he

saluted with three bows, to which the audience courteously replied with three similar ones. As he withdrew, officials and guests vociferously cheered him, the echoes of the interior being taken up by the crowd outside, till they died away amidst the booming of cannon and the strains of the national anthem.

A short interval having elapsed, the President returned and received the congratulations of the Diplomatic Body, Foreign guests and visitors, among whom were Bishop Jarlin of Peking and the Governor of Tsingtau. The Minister for Spain being the dean of the Diplomatic Body voiced the wishes of all and read an address in French.

The Chinese Minister of Foreign Affairs then introduced each one of the Foreign Ministers and his respective staff to the President, who greeted them most cordially and thanked them for their good wishes expressed both to himself and the New Republic of China.

Delegates from the Manchu Court were afterwards received. They were headed by Prince Pu-Sun, attired in full-dress uniform of the Manchu Imperial Guard. The prince was formerly put forward for the throne but was supplanted by the infant Hsuan-Tung, who, still under the terms of abdication, retains his title of "Manchu Emperor." It was, therefore, a delicate and touching scene to see the representative of the fallen dynasty congratulating the President of the New Republic in the State Hall of his ancestors. Yuan accorded him the greatest honor and courtesy, and replied: "the President thanks the Manchu Emperor for sending him a congratulatory message. He hopes the Republic will prosper, that the nation will be rich and become respected by the Powers so as to bring comfort to the Emperor."

A military review, in which 8,000 troops—infantry, artillery and cavalry—paraded, brought the official ceremony to a close. The men were commanded by the Minister of War. The President, Cabinet Ministers, members of the Diplomatic Body and a few unofficial foreign guests holding special passes for the occasion, viewed all from the battlement overtopping the gate of Celestial Peace. The crowd looked on from the gate of Military Renown. Far to the South was the Chung-hwa gate, while on both sides were the Eastern and Western gates of Peace. This vast area was specially selected and augured that with the election of the President peace would henceforth reign throughout the land. For a full hour the troops marched along the paved way, saluting the President as they passed. Meanwhile three bands discoursed excellent music and enlivened the ceremony by their martial airs. When all was over, the President bowed for the last time to those present, then entered his sedan and was borne to his residence, surrounded as in the morning by a strong military escort.

Never in the memory of the Pekingese had a function so imposing been witnessed. Carried out without a hitch, surrounded with due pomp and dignity, it will go down to history as one of the greatest in the annals of the nation. The general opinion—native and foreign—is favorable to the new President. In him, the Republic has henceforth an experienced man upon whom the people may reckon, and who will solve the many and intricate problems of the country better than any of his competitors. His opponents fear he will show a strong hand, somewhat of the veiled despotism which has characterized the rule of the last two years, but in the eyes of many, this is what China chiefly wants, as otherwise anarchy and disorder will become endemic, and the country will never enjoy a good and honest government.

M. KENNELLY, S.J.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

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Supporting the Catholic Press

An editorial in our last issue dealt with the suggestion that the Catholic Press should be supported by means of subscriptions enjoined in the confessional as satisfaction for certain offences. We did not see our way to approval of the method, but the spirit of the proposal was altogether commendable. There are reasons why it would be usually inadvisable, if not positively condemnable, to make monetary penances mandatory except when there is question of restitution, but there is every reason why subscription to a good Catholic paper and provision in the family for standard Catholic books of instruction should be recommended as advisable, and cases are conceivable in which it may become a duty to make such direction obligatory. If, for instance, a family is growing up without Catholic instruction, can not or does not attend Catholic schools, and the parents are unable or unlikely to give such instruction, it may become the duty of the confessor to enjoin the parents to place books and papers at the disposal of the children, and themselves, to supply the deficiency; and there are no parents who cannot improve themselves and their children by such provision. All this concerns primarily the parent and the family, but when confessor and pastor have done what they can, we fear the Catholic paper will have to depend for its success, financially and morally, mainly on its own merits. But it will have to make its merits known in both capacities.

A new paper that has been started at Albany, New York, the *Catholic Messenger*, insists strongly and altogether justifiably, on the duty of giving financial support to the Catholic Press. Claiming over half a million Catholics in the diocese, it rightly insists that they should have an organ to express their views and supply their news, and asks what are they going to do to support it? If every family subscribes to it and every Catholic business man advertises in it, it is satisfied that its troubles are over. This may not prove correct, for excessive catering for advertisements may cheapen the quality and there-

fore the value of a paper. But this granted, the general duty of support remains obligatory. "A religious newspaper is a perpetual mission," said Leo XIII, and the reigning Pontiff adds: "In vain will you build missions and found schools if you are not able to wield the offensive and defensive weapons of a loyal Catholic Press"; and from these principles the great Archbishop McHale drew the practical conclusion: "If you wish to have an honest press, you ought honestly support it."

"Educational Vaudeville"

In the sensible and witty paper on "Popular Education" with which Miss Agnes Repplier opens the *Atlantic Monthly* for January, the old-fashioned system of pedagogy on which her girlhood was trained is effectively contrasted with the "educational vaudeville" that so many American children of to-day are attending. The writer, who passed her early years, as is well known, at one of Philadelphia's famous convent schools, observes that in those times:

"There was precision in the simple belief that the child was strengthened mentally by mastering its lessons, and morally by mastering its inclinations. Therefore the old-time teacher sought to spur the pupil on to keen and combative effort, rather than to beguile him into knowledge with cunning games and lantern slides. Therefore the old-time parent set a high value on self-discipline and self-control. A happy childhood did not necessarily mean a childhood free from proudly accepted responsibility."

Now, however, all those antiquated ideas must be consigned to the pedagogical dust heap. For we are assured that:

"Nothing is too profound, nothing too subtle to be evolved from a game or a toy. We are gravely told that 'the doll with its immense educational power should be carefully introduced into the schools,' and that a ball, tossed to the accompaniment of a song insultingly banal, will enable a child 'to hold fast one high purpose amid all the vicissitudes of time and place.' And when boys and girls outgrow these simple sports, other and more glorious pastimes will teach them all they need to know, without effort and without exaction." The school-room of the future will be one "where moving pictures will take the place of books and blackboards, where no free child will be 'chained to a desk' (painful phrase!), and where 'progressive educators' will make merry with their pupils all the happy day."

Miss Repplier has also discovered that, according to the new pedagogy, indolent and mischievous children are only "patients," and must be treated as such, and that the "rights of children" now include "the doubtful privilege of freedom from restraint, and the doubtful boon of shelter from obligation." The essayist is right. However well meant, it is showing children a false kindness to let them grow up with the idea that life is only a game, that work differs but little from play, and that the

things worth while are easily won. Those who have been reared on the principles of the "new pedagogy" cannot mix long with the world before disillusionment sets in. To their regret and chagrin they will then find that their early training has not prepared them to surmount difficulties, resist temptations, and however unpleasant it may be, to do their duty always with cheerfulness and courage, and thus win by sheer strength of character the true prizes of life. But this most necessary training can not be given the child by the modern "educational vaudeville" that Miss Repplier so justly condemns.

Not Morals but Money

The ease with which the promoters of filthy moving-picture shows have succeeded of late in keeping the police of New York from stopping the disgraceful exhibitions makes particularly praiseworthy the decision given on December 27 by Justice Gavegan of the Supreme Court. In denying the Sociological Research Film Company an injunction, he said:

"It is contended by the plaintiff in affidavits furnished by disinterested individuals, whose motives it is not within the province of this court to question, that the pictures contain a great moral lesson to fathers and mothers, calculated to impress upon their minds the urgent need of protecting their daughters from the influence of evil associations. The answer to this is, that the exhibition has not been confined to fathers and mothers; that there is no evidence before me that the owners thereof propose or desire to so confine it, and that the evidence shows they are conducting the enterprise not for the uplift of public morals, but for private gain."

As every sensible observer knows, Justice Gavegan is perfectly right. The disgusting cant that is talked nowadays about the "high moral purpose" of these shows deceives nobody. The men who have nobly banded together in the name of liberty "to fight police opposition" to the continuance of these "uplifting" exhibitions have been reaping such large profits from the films, and so many thousand young women of New York have not yet been "warned," at twenty-five or fifty cents a warning, of the numberless snares set for their virtue, that the promoters of "moral film" companies and "sociological" funds naturally regard as the minions of tyranny and the foes of freedom all policemen who attempt to close these so-called "immoral" moving-picture theatres. Owning, moreover, to the failure of the courts to sustain in several instances the action of the police, film shows which were manifestly vile and debasing, after being closed for a little while, reopened triumphantly, and through the free advertising they meanwhile received from the daily press were enabled to do a more thriving business than ever. All honor, therefore, to Justice Gavegan, who has had the wisdom and the courage to decree that the police "are within their duty in attempting to prevent the continued violation" of the statute that for-

bids all exhibitions "which would tend to the corruption of the morals of youths or others." May our chairs of justice be always filled with men as worthy.

Constantinople

Now that the war is over and the treaties signed, the Turks have recovered their breath, and instead of blaming Germany for the disasters in the Balkan war, have, to the amazement of many, invited them back again to train the Sultan's troops for future contingencies. They have made General Liman von Sanders, Commandant of the First Army Corps, and have welcomed with enthusiasm a Military Commission consisting of fifty German officers.

A protest was immediately made by Russia, England and France, but they were coolly told that no outside nation had anything to do with the domestic affairs of the Turkish Empire. The day after this rebuff, Djemal Bey, the former Commander of the First Army Corps, informed the troops, as he temporarily resigned his post, that he expected them to rival each other in their obedience to General Liman von Sanders, so that when he resumed his command and the Ottoman Government endeavored to efface the blots on its history, he would find the army in the pink of perfection.

The whole affair is naturally very alarming for Russia; for in case of war with Germany the Bosphorus will be closed and all food supplies cut off. Indeed, the editor of the *Paris Matin*, writing from St. Petersburg, says that "the Russian Government regards this action of the Turks as constituting the gravest crisis that has yet supervened in the Balkans. Russia," he continues, "looks to France if trouble arises"; but what, it may be well asked, can France do with men like Doumergue and his fellows, Caillaux, Delcassé, and the rest whose names are associated with the most humiliating events in recent French history; the cession of the Congo, and the apparition of the *Panther* at Agadir? One French paper regards the episode as "France's diplomatic Sedan."

"The Star-Spangled Banner"

A formal circular from the Executive Committee in charge of the project announces that Baltimore will begin on September 3 next a ten days' celebration of the centenary of the composition of the National anthem "The Star-Spangled Banner." It is intended to make it the chief national event of 1914 and to group around it notable celebrations of patriotism and peace. The successful defence of Baltimore at North Point and Fort McHenry comprised the final battles preceding the treaty of Ghent and these will be emphasized.

Apropos of this the discussion on the tune itself has been again revived. The December *Records of the American Catholic Historical Society* opens with a long article in which Rev. Dr. H. T. Henry takes issue with Dr. Grattan Flood on the Irish origin of the air of "The Star-

Spangled Banner." He is moved thereto by the fact that AMERICA's summary of Dr. Flood's article in the *Ave Maria* made the Irish claim clear and quotable and therefore endangered its general acceptance. Transmitting much entangling discussion that does not touch the point at issue, we conclude that Dr. Flood has not substantiated the Irish claim, but yet has rendered the authorship of Stafford Smith, the only English claimant, exceedingly improbable. The first proved publication of it under Smith's name was in 1799, when he copyrighted it with other compositions. It had been published in 1771 when Smith was in his twenty-first year, and many times in the intervening years, including an American edition by Matthew Carey in 1796. With the possible exception of the 1799 publication, which from its terms did not necessarily imply authorship, Smith made no claim up to his death in 1836. Dr. Henry parallels this omission with that of Father Walworth, who though he wrote "Holy God we praise Thy Name," the much used version of the *Te Deum*, in 1853, did not formally claim it till 1888. The failure of a Catholic priest to claim credit for a translation is not on a par with that of a professional musician, whose living depends on his reputation, to lay claim to the authorship of an original composition which had become famous on two continents. Dr. Henry has made it clear that "Dr. Flood has not yet made good the Irish claim, but neither has he himself made good the claims of Smith." The origin of "The Star-Spangled Banner's" tune is still in the air.

All Jerusalem is Moved

Wordsworth assures us that the meanest flower that blows could give him thoughts so deep as to lie far below the region of tears. One wishing to believe him must take his word for it; first, because we hardly find him uttering a thought remarkable for depth; second, because we have no way of identifying the thoughts occasioned by mean flowers; third, because he speaks of possibility only, and does not even hint that it ever passed over into reality; and fourth, because, thought, high, low or medium, has in itself nothing to do with tears, which are connected with our emotions, not with our intellectual perceptions. To the emotional tears come easily. A perverted nature will weep without cause and be dry-eyed in presence of the gravest cause. A woman may weep over the loss of a wretched dog and not have a tear for her perishing offspring. Richard Coeur-de-Lion was not an intellectual, but he was extremely emotional. In some things, such as his inordinate desire of honor, his yearnings for revenge, his nature was perverted, and consequently his emotions led him far from the right path. He was not perverted in his religion, for the very sufficient reason that he was a Catholic, accepting the religion established by Christ in simplicity, without any idea of improving on it; and so his religious emotions were of the noblest. He did not pretend to weep over flowers, but,

coming to a point from which Jerusalem could be seen, he turned his head, buried his face in his mantle and wept, saying: "Lord, let not mine eyes look on Thy Holy City, since Thou dost not deem me worthy to rescue it."

Many modern Christians saw the Holy City on New Year's morning through the medium of the newspapers, which told them how Vedrines, the airman, who had flown from Paris to Cairo, was expected in Jerusalem, that the whole city was in a turmoil of expectation, and that the Mount of Olives was white with the booths of the sellers of souvenir postal cards. What were our emotions? The question is more important than it appears to be. We have just been hearing how, at the coming of the Magi, all Jerusalem was moved. Jerusalem and Mount Olivet will one day see another coming that will stir the emotions of men from Adam down, perverted and unperverted. But how different will be the emotions of each. And for all eternity there will be no need of souvenir postal cards to keep the memory of that day.

Half Truths

Half truths are generally interesting and always misleading. A recent utterance of Dr. Robert Speer at a convention of Student Volunteers, in Kansas City, is no exception to this rule. His assertion that the "evangelization of the world must be accomplished in this generation" is an interesting and misleading half truth. No doubt, this is an opportune time for the spread of Christianity. The West is tired of materialism, the East is weary of paganism. An upheaval is in progress. The old order is changing and in the change the missionary will find a golden opportunity to glorify Christ by extending His Kingdom. Men are thirsty for the water which springs unto eternal life, hungry for the bread of life, eager for the truth that will set them free. Here is surely an opportunity. But it is not true that missionaries who lose it, must cast aside the shield and spear of Knighthood in the Master's army. There will still be victories to be won, hearts to be subdued. Successful evangelization will not cease with this generation nor the next. It will come to an end only when all people are one fold, under one shepherd. This is Christ's prayer, this is Christ's promise. Neither the one nor the other will fail. Calvary is our witness.

"Sociological Propaganda"

"The filth of society will not need to be realistically exposed to public view when more of our citizens go to church and are thus led to understand their own personal responsibility," said ex-President Taft last week in his indorsement of the so-called "everybody-at-church-Sunday movement." "There is great need," he continued, "of widespread church-going to-day in order to offset the evil results of an ill-advised emotionalism that seems to be sweeping throughout our land."

True. If the church-goers of America to-day bore the same proportion to the "unchurched" as was the case thirty years ago, we should doubtless be spared a great deal of this disgusting "sociological propaganda" that is now defiling the minds and hearts of the young. A great deal depends, however, on what "everybody" hears said to him after he has reached the church. For there are Protestant clergymen, we regret to say, who have lent the sanction of their name and position to a movement whose chief promoters apparently believe that the best way of curing immorality is to talk of it without reserve to all sorts of people, to scatter broadcast by means of the press full information about every loathsome vice and to use the theatre and the film hall for making young people thoroughly familiar with the habits of evildoers. Perhaps there are some men and women deluded enough to be sincere believers in the high "ethical value" of this "sociological propaganda," but the movement has proved so singularly remunerative to those who have promoted it most zealously, that cruel suspicions have been cast on the purity of their motives.

IN MISSION FIELDS

Mission Life in Alaska

VALDEZ, ALASKA, November 21, 1913.

Who will ever describe Alaska? Its peaks in cloud and snowy mystery; its all-day stars of winter; its drunken sun and moon reeling in wild revelry athwart the summer sky. It is a land where "the long, mild twilight, like a silver clasp, unites to-day and yesterday—where morning and evening sit hand in hand beneath the starless sky of midnight"—the land of the thundering sea—the sinuous fiord, the sharp-ridged glacier, the cloud-entangled peak. This is Alaska, the great country where the scientist may see all the secrets of nature unfold; of which the white man writes that no stretch of land 'neath any sun has possibilities so vast, so measureless, and of which the Indian sings in deeper poesy, "God sat upon the glaciers to make the world." And if, indeed, there could be a throne fit for Almighty God, it would seem to be the glacier—its original message still spotless but unread—the glacier so almost eternal, so mighty in its deep-seated mass, so endlessly rich in its jeweled coloring, as it sits, a coronet of sapphire, upon the brow of the mighty land; so eloquent in the harmonies of its voice—when the bergs break off and, like stately argosies, go shouting out to sea.

Now that the world has once more been awakened by startling stories of Northern wealth, and is rushing toward the quest, let me tell of another gold that Alaska holds—holds deep in the hearts of little children and in the hearts of them that work in silence, where charity quickens the pulse, and makes the arm active, the courage warm and joyous, the hand alert, the eye keen and penetrating.

What, then, are our people doing? With the little ones in school, the old folks of the Mission are continuing—we trust with sinless purpose and loftier hope—the unbroken sequence of Innuït custom.

In February, they repair to the mountains to pursue the deer until the snow melts and the returning geese and swan circling in midair, bring tidings of the spring. In June they begin their quest for eggs—their chief diet till the salmon come to fill the traps carefully laid in the meandering rivers.

Every month brings the Innuït some special work or pleasure, and nature has been lavish to him, lavish in aptitude conferred, and in the bountiful reward of his endeavor. Even the children give proof of this ability to read the secrets of nature and pursue her wealth. The smallest of these have astonished me by their weather forecasts, their graceful speed in bounding over the tundra and unnesting hidden eggs of all sizes and colors—their wise little glances upward toward the flying creatures of the air, distinguishing by the height and the motion of the wings what bird was in the sky, whence coming, whither going, which to us seemed but a vague, uncertain outline. And when the birds and the salmon have ceased to absorb Innuït energies, then comes the ice, and he bores holes in the river to catch fish for his sustenance. Never is he without food or occupation, for in October he returns to his home and trapping begins.

November and December are the months of social intercourse, the fashionable season in Innuït land. With his fast-speeding dogs and sled, he skims the ice and snow to visit the neighboring villages and indulge in the enchantment of the dance. Nor are the Esquimos behind civilization in their cult of Terpsichore. Their dance consists chiefly in motions of the hands and swaying of the body, while the feet remain fixed. Nay, I have seen the women kneel to dance, wearing always the traditional dress and ornaments. They do not lack grace, but their dance is so individual that it is difficult of imitation and description. Our little girls, too, love to dance, but we seldom allow them, for they throw themselves into it with centuries of inherited propensity, and we prefer to see them bounding over the prairies, or drawing upon the snow the whole history of their tribal life. Each one, for this latter purpose, receives from her fond parents a pointed dagger made of wood or ivory, and speedily and dexterously do these little observers of nature wield their pencil in this great land of Never, Never. They are happy when on sunny days they tumble about, or draw pictures upon the snow. We have taught them the games of our own childhood, but, owing doubtless to the melancholy strain that runs through their national character, they prefer this silent, meditative drawing, this writing of snow epics.

When the New Year begins, the Innuït barter what he has fashioned and trapped, and in February he is off again to the mountains in the footprints of the deer. The intervals are spent in visits to his children, and to the Fathers at the Mission—for his joy, for counsel, for shrift and for his share of the celestial banquet.

But while the parents have been following the unchanging avocations marked out for them by nature in her changing seasons and varied gifts, the little girls have been very busy at school, studying, sewing, working. They have knelt often at the holy tribunal to steep themselves in purity of soul, and every morning they have had with us the ineffable grace of Holy Communion. In their quaint and native fur gowns, just as the great Mission bell pours out its throatful of invitations to the crisp and silent air, and the Jesuit Father who has given all his learning, sanctity and distinction to their little souls, stands upon the altar-step clad in sacred

vestments, then the little children have filed into the log church and knelt in the benches to assist at Mass.

What knows the world of this sweet peace? The very Mass at which princes and cloistered nuns kneel in rapt devotion, and men and women, the learned and the ignorant, toilers of the day and of the night, the rich and the poor, these best beloved of God, witnesses to the Faith and up-building of its giant works, in the chapels and vast cathedrals of the Catholic world, unfolds before these little Innuits, and they attend with something of that heavenly intuition which makes the mysteries of our holy religion native to the virgin heart of childhood—a still unforgotten harmony of heaven. And then the organ peals and the children begin to sing, sometimes in Innuity, sometimes in English, and so sweetly that the listeners are rapt in an ecstasy of pride and parental love. Then it is that for us the cold blasts are tempered to sunny summer and the rough boards are hanging golden ornaments, and the poor walls, expanding, enclose each one of us and the heart—upbounding with the throbbing prayer of gratitude, knocks at heaven's gate, and is not turned away. Such is the joy of the Mission life in the very maw of the Arctic!

Our chief occupation and preoccupation this year has been our Novitiate. Once more was I obliged to leave my dear St. Michael at the bidding of our good Prefect-Apostolic Father Crimont, S.J., to take preparatory steps toward definitely locating the site somewhere upon the coast. And for this Novitiate your hearty, generous co-operation—little or much—all will be welcome. It is the soul of our Mission—this little trysting place for the ideal in the mad rush for Alaskan gold. We must be about it. For when the few workers that we are have laid down the burden for our first, our long, long rest, where will be the Ursulines to carry it forward unless we train them now? That Alaska is the country of the future, there can be no doubt. Deep into its icy soil are stretching the nerve-wires of commerce and bold enterprise. Shall we that sowed the seed when the night was blackest and when no one was at hand to record our joys, to measure our labors—shall we remain behind and not be there, with our young nuns, to answer "adsum" when the growing population shall call for larger activity and more undivided service?

The great obstacle now is the vastness of the land, the scattered population, the difficulty of travel, the strange, wild silence. And all through this sorrowful and weird isolation, the Ursuline tree has sent its first shoots deep down into the soil, and the workers have ministered, trusting in God alone, hiding their sufferings in the silent Heart of Jesus. The Blessed Sacrament has been the sun of their darkness, the joy of their isolation, the music of their mighty silence! But now the field broadens, and lengthens, and deepens. The lure of Alaska gold is peopling the vast and lonely land; the means of communication will grow more numerous and more satisfactory, and there will be more good to do, and greater facility for doing it, as we can then reach our poor people.

Therefore must we be ready; therefore must we have a home in which to train our novices, to teach them the trail to souls, so long abandoned and deserted. Westward the course of empire has taken its way ever since Abraham followed the voice of God into the promised land. But now we have reached the extremest west, far into the promised land of souls. Nor can the gold-seeker trek further; for the beloved Alaska, in which we toil, stretches its wondrous length beyond the line

that cuts the world into East and West—its last islands, like stepping-stones, bridging the chasm between old Asia and young Alaska.

Sometimes in the far North we stand enveloped in mist, gazing toward a point where we know God's splendor is to appear. Either it is the sky where the sun has but dipped at midnight beneath the sea, quickly to rise again in mysterious, ruddy splendor; or else it is some mountain peak that seems to hide itself in clouds and then peer out upon you—a veiled prophet—a king in most mysterious splendor—a spirit as it approaches nearer and yet more near in its gigantic silence, when your delighted eye describes at last the sublime of wondrous beauty, slowly detaching itself from the mass of snow clouds with the earliest sunbeam on its royal brow speaking some message which no human voice can render, but which every human heart doth feel. So, too, will it be for the toilers of the Arctic when the clouds of life recede, and they behold, in its stupendous magnitude, the work their sufferings and silence in the snow land shall have helped to accomplish.

There is a flower that blooms in loveliness bereft of all sun-lit fellowship, save what it sees reflected in the mountain tarn. So spotless and so noble is it that the world has named it *edelweiss*, while the delicate hand of beauty is proud to pluck the little solitary one of the mountain to wear it near a throbbing heart; for it seems like the embodiment of the ideal on the lonely summits—the one thing that smiles upon the traveler as he presses onward and upward toward the goal. It is hardy, pure and lonely! It reminds one of the Ursuline Missions in Alaska. It speaks of heaven.

The prospector trembles with unwonted joy when, after days, nay years perhaps, of hardship, privation and toil, he sees the gold glinting, laughing upward from the dark and frozen depths. It seems to him a throbbing, living thing, this potent little sleeper, awakened by his hard brown hand and almost tenderly does he lift it to the light, this, his gold, all guiltless still of sin or sorrow. So, too, will it be with those whose charity shall have awakened souls that slept in the cold depths of Innuity night and superstition.

"O happier one,
Whose course is run
From lands of snow
To lands of sun."

SISTER MARY AMADEUS,
of the Heart of Jesus,
Superior of the Ursulines of Alaska.

The wooden shoes much in use among the rural population in Holland and Germany will soon cease being an object of good-humored ridicule. According to a recent report of the U. S. Forest Service, this primitive article of footgear is fast growing in favor among employees of tanneries, breweries, liveries and workmen who walk on hot grates or floors. The wooden shoe is considered very sanitary besides being cheap, costing only from sixty to sixty-five cents a pair, and good for two years' wear. If not indicative of a general return to the simple life, the new fashion will make for a partial reduction at least of the "high cost of living" and incidentally vindicate the practical sense of our forbears.

LITERATURE

Amateur Theology

"The Great Adventure," a book by Louisa Pond Jewell, published a year or two ago and widely read still, has for its theme the fear of death. The work consists of the brief biography of a young woman who in early childhood was confronted by death but was gradually and utterly emancipated from her first grim and sorrowful concept of the destroyer, and finally brought to a view of death which is not only a cheerful and wholesome one but is also, we are asked to believe, the incontrovertibly right one. The main narrative is supported by some discussion that is light, lucid and never tiresome, while looking out from it all is the figure of Carroll Page, quiet and fascinating, whose most salient characteristic is her conviction on the subject in hand. The climax naturally would be the taking off of the heroine. But death is no climax; only a turning the corner, a passing into the "keeping-on land." Fear of death, we are told, is futile, for horrors beyond the grave are only of our own creating, mere wanton shapes which the unknown assumes. We might just as well people with vague discomforts the further end of a sunlit avenue simply because from where we are walking and enjoying the splendid loveliness all about, we cannot see what is beyond; just as well this as to fancy that where this fair avenue of life is lost in shadow there is a break in the vista, a reversal of the teeming delights of living-on.

Thus the little book may be paraphrased in its progress and central idea. The following comments on it may appear strangely severe. For with all its merit, the book is big with delusion, it is a snaring half truth, which, indeed, is the most dangerous of lies.

But first take up the main proposition of the book and carry it on with rigid fidelity. The region beyond the grave is merely the "keeping-on land." Life with all its changeable activities, the glow of friction, and the elation of smooth running, all is to be perpetuated, all is to keep on. But there is a serious difficulty here at which the philosopher will cry out: What about the sorrows of life, the mistakes, the failures, the false conceptions, the defeated strivings, are all these to be perpetuated with the joys of living? Carroll Page's unhappy marriage to an inebriate, which she bears up under so bravely, is this to have a recurrence later on? It seems so, for if the delights of living are of their nature perpetual, why not the inconveniences? It is a somewhat upsetting question to ask whether the "keeping-on" theory of the after life is to be applied to the poor, fallen wreck of a husband whose death is in keeping with his course of self-enslavement. Consistently one might be led to answer that the good will keep on being good and the bad will keep on being bad. But is there to be the same commingling of good and bad, of the cockle with the wheat, growing up in endless succession of harvests, the same thwarting of good endeavor, the same poisoning of innocent beginnings that make the tears of life so real? That there is heroism and the fair gleam of honor brought out in the friction and even the failures of life no one but the insanest pessimist will even attempt to question, but let any man or woman be faced fairly with the proposition of having this stumbling whirl of days and nights keep on forever and see whether a revulsion will not grow out of the contemplation sooner or later.

The great error which underlies the book is a popular one and worthy therefore of amplification. It consists in the exclusive contemplation of a single truth, one which is in itself unassailable, and an infatuated worship of this truth which

leads to the ignoring of other truths so closely connected with it, whether as complements or correctives, that without them, truth though it be, it becomes but the foundation-stone of error. It is a striking example of that emotional thinking, the soul of Modernism, in which the mind of the contemplative, caught by the beauty of an idea, allows it to expand with undue luxuriance and hide everything else. For it is unquestionably true that the faculties and energies of man point to an indestructible principle within him, and again that there is a subtle something about us, called "personality," which is not only incapable of change but by its very existence absolutely denies the possibility of exchange as well. All this points clearly to the truth that death is not an ending but a passing on. But set beside this some other truths equally vital. What about the truth of our responsibility to a Higher Power, a Personal Power, by Whose free choice we are here, to Whose service we are committed, Whose laws we have learned whether we would or no, so that nothing can suppress the twinge which their disobedience brings? Again there is the truth which grows luridly plain to him who gazes at it, of the miserable derangement in human life as a whole, the striding presence of a monster called Sin, and the all but insuperable difficulty of keeping mind and heart from the defilement of his touch. This points strongly to some ancient breaking away from a benevolent purpose of Him who set us here and again creates the strong probability that this time of struggle and endeavor is a period of probation and that when it is over there will come, not annihilation, nor yet a mere passing on to another stage of instability and unsatisfaction, but an utter consummation and a perfect crowning. Then it happens that, besides this and independent of all this, we have positive revelation in the matter; that is, the distinct and authentic teaching of the Great Author of our being relative to reasons for our being here, to unimagined wonders that await us and, above all, of a contriving love that has immeasurably outrun all proportion of our deserving and wrought for us a destiny and a way to it far beyond all the demands of our nature. But the teaching of this same Providence has been no less clear on another side of the matter, that is, on our inherent power to thwart and bring to naught His loving purpose in our regard, and even our perverse tendency so to do. He has emphasized our need of clinging to His hand through every step of a perilous way. Nay, He has even bidden us fear and tremble, too, as we work out our destiny.

This matter of revelation is not merely disregarded but positively flung aside by our heroine with characteristic lightness when she says: "Oh, no!" (i. e., I do not take it for true because the Bible says it) "how could the people in the Bible know any more about it than we do?" Then, when our heroine is pressed to give the *raison d'être* of her convictions, she uncovers her system in a single clear sentence: "I—I truly can't tell you how I know—I just know. I know it all through me." How cruelly plain! Yet there is an element of dramatic truth about it that startles us. For it is just what a Carroll Page would say, and if the party of present-day thinkers who have implicitly subscribed to this very opinion could only have for their spokesman an emotional, uninstructed girl like Miss Carroll she could do more justice to their opinions than they with their learned disquisitions. Setting her method to other words it reads: "In our search for truth we must discard the sober voice of reason as well as the words of God's appointed teachers and be governed only by what we *feel* is true." But even if we acceded to the rightness of their method, the central thesis of "the great adventure" would fall by its own logic. For why should others at Carroll Page's bidding cease to

fear death because she *feels* overwhelmingly that such is the right view to take of the matter? Others for centuries past have felt just as overwhelming the dread of what lies beyond the grave, and therefore by her implied philosophy they should fear on.

So revel sweetly in your theory, Carroll, if it satisfies you, but do not insist that it satisfy me. This would be the veriest tyranny, as it is tyranny for you to scout disgustedly the practice of common prayer because you *feel* no satisfaction in it. Tyranny again it is, to call it by no worse a name, for you to toss your head at revelation because you *feel* no confidence in it. Finally, it is tyranny for you to insist that we get over this dread of our next life because you *feel* irresistibly that there is nothing for us to dread.

But the sad part of it all is the folly, the piteous, wretched folly of men or women striving, whether by the clue of reason or by superb flights of fancy, to light upon a theory of life more wonderful or inspiring than that which God Himself has stooped to tell us of. It is like flinging handfuls of pebbles into the bed of a torrent, purposing by dint of endless toil to make a ford where our feet may go safely across, when there, high-hung and splendid, is a bridge builded strong and secure by divine, condescending hands, and builded for our very crossing.

T. B. CHETWOOD, S.J.

Studies in Milton and An Essay on Poetry. By ALDEN SAMPSON, A.M. New York: Moffat, Yard & Co. \$2.00.

The author of this book undertakes to trace the development of Milton's poetical genius from the days of "Lycidas" to those of "Paradise Lost," gives good appreciations of the sonnets and writes an enthusiastic chapter on "Milton's Confession of Faith." Those who have not yet learned to perceive the beauties that abound in that poet's verse, and who are unfamiliar with the historical and biographical associations of each poem he wrote, will find much that is helpful and interesting in these "Studies." The author's enthusiasm for Milton the poet Catholics can share, but their admiration for Milton the sectarian will be much more moderate than Mr. Sampson's. Since the writer of the sonnet "On the Late Massacre in Piedmont" felt for that "triple tyrant" the Pope, and all he represented, the same fierce hatred that Cromwell bore the Church, it is amusing to find Milton described in this book as a passionate lover of religious liberty. Like many another Puritan of his time and since, Milton approved highly of religious freedom for himself but not for benighted Papists by any means, and as for his views on marriage, they were almost "advanced" enough for a modern sojourner in Nevada to hold. We much prefer the Milton of the "Hymn on the Nativity" to the Milton of "The Doctrine and Discipline of Divorce." The essay on "Certain Aspects of the Poetic Genius," which concludes Mr. Sampson's book, though it manifests the author's relish for good poetry, brings to a well-worn subject little that is fresh. The volume's frontispiece is an excellent picture of the Cambridge bust of Milton.

English Monasteries. By A. HAMILTON THOMPSON, M.A., F.S.A.

A Grammar of English Heraldry. By W. H. ST. JOHN HOPE, Litt.D., Hon. D.C.L. (Durham). New York: G. P. Putnam's Sons. 40 cents each.

There are two of the "Cambridge Manuals of Science and Literature," some eighty volumes of which have now been published. Having written for the series two little works on "The Parish Church," Mr. Thompson now offers a valuable book about the buildings of which the "English Monasteries" were composed. He begins with a succinct chapter on "The

Religious Orders" which summarizes the characteristics and history of those that had houses in England. Regarding the "wealth" of the monasteries and the "laxity" of the religious, Mr. Thompson has illuminating passages like these: "Even the richest houses, as a rule, were beset by money difficulties. Their expenses were great: hospitality and the daily alms were a serious drain on income: . . . There was much necessary outlay on property: young monks had sometimes to be maintained in hostels belonging to monasteries at the universities: an ambitious abbot might run his house into extravagant expense on buildings." Slackness of rule was naturally found in houses that had lazy or unworthy heads and it is not surprising that where monasteries were so many and religions so numerous as was the case in England during the middle ages, serious lapses occurred. "Such weaknesses however," says the author, "are just those on which satirists lay excessive emphasis and to which scandal lends a too ready ear. The evidence of episcopal visitations, while it discloses much that is repellent to our ideal of the religious life, seldom proves that moral corruption was general in any given monastery or that individual backslidings went without punishment."

In the five chapters that follow Mr. Thompson describes in detail the monastic church and cloister of Medieval England, and takes the reader through the daily life of the monks. Those who are ignorant of what the "dorter," the "farmery," the "frater" or the "misericord" was, and who the *minuti*, the *hospitarius*, or the *clerici secundæ formæ* were will find enlightenment in this little book. It is full of pictures and is furnished with a bibliography in which Catholic authors figure prominently.

The average reader would hardly consider luminously clear this quotation from the London Times: "Arms—Quarterly of six; the first quarter argent a cross gules charged with a lion passant guardant between on each limb a mullet of eight points or; the second azure five mullets, one of eight, two of seven, one of six, and one of five points of the first, ensigned with an Imperial Crown proper; . . . the fifth also or a swan naiant to the sinister sable; the last of the first a lion passant of the second, the whole within a bordure ermine." Yet those familiar with the jargon of heraldry would probably exclaim: "What a lucid description that is of Australia's 'arms'!" But the author of "A Grammar of English Heraldry" assures us that language like that quoted above is needlessly technical, that armorial bearings can be accurately described in much plainer terms, and should be too. One purpose of his useful little book is to show how this may be done. Mr. Hope makes the "science of heraldry" intelligible, and its history interesting. Illustrations abound.

W. D.

Among the last words penned by the late Andrew Lang was his whimsical introduction to "The Pleasures of Bookland: An Anthology," published by Stokes. Writes Mr. Lang:

"For the sins of the learned," says Swift, or Arbuthnot, 'Heaven permitted the invention of printing.' Arthur Balfour, in a vein of paradox, doubts whether the invention of printing is to be regretted. In my poor opinion it has proved a great blow to literature. Nobody can maintain that printing has produced greater poets or philosophers or historians than they who wrote when books were confined to manuscript. Homer, the Greek tragedians, Herodotus, Thucydides, Lucretius, Simonides, Vergil, Plato, Tacitus, Catullus, Horace have not been surpassed, while the prophets of Israel remain unique, as do the authors of the Gospels and the Psalms. All wrote many centuries before

Heaven permitted the invention of printing. All had a sufficient audience, and what more was required?"

"The Ten Christian Pastorals of Vergil," by Vincent A. Fitz Simon, M.D., is a sequel to the same author's equally curious production, "The Christ of Promise in Homer, Hesiod, Vergil, Ovid, etc." Both waste a vast amount of erudition and ingenuity in a fatuous attempt to prove that the pagan poets of Greece and Rome were "Christians," taught the truths and wrote the names of Christ in their verses and predicted His coming rather more definitely than the Scriptures themselves. All this they concealed from the vulgar by an occult process till Dr. Fitz Simon pried out the magic cipher that unlocks it. By means of allotropism, alloyage, transposition, union, division, etc., he can always find the name or truth he wants, and could easily prove that Shakespeare wrote Bacon's "Organon," or anything else. He has in preparation "The Christian Odes of Horace." Fanciful theory and illogical inference are buttressed by wide and varied learning, and it is a pity they are not put to a useful purpose. The book is published for the author by J. J. Little & Ives Co., New York.

The New York *Evening Sun*, December 26, after applauding the noble indignation with which "a revised and expurgated edition of Mother Goose" was denounced in these columns three weeks ago, pleasantly takes exception to the statement that the "book of our nursery days is one that has charmed and delighted six generations." "In reality," says the *Evening Sun*, "the last two generations have known none but a most dilute and adulterated version, as we took pains to point out several years ago, when Dr. Edward Everett Hale undertook to advertise the edition of 1833 as that 'on which the old Boston line was brought up,' and as the very 'centre of the baby life of this race.' It was indeed admitted openly by the editor of that corrupt and obviously expurgated compilation that earlier collections 'contained also other pieces much more silly' and a few to which 'the American types of the present day would refuse to give off an impression.' . . . The least suspicion of excess in any direction was frowned upon. The fellow coming from St. Ives was suspected of Mormonism, and so the verse had to be sacrificed thus:

'As I was going to St. Ives
I met [a man with] seven wives.'

"Boston's Mother Goose," concludes the writer, "was a very insipid old thing and the editors who are for adapting her to the taste of the time are only following the example of their predecessors."

The Rev. Alban Goodier, S.J., is the editor of a new "Catholic Library" that started in England on January 1 with the appearance of "Letters and Instructions of St. Ignatius Loyola." A fresh volume is to come out every fortnight and "beside original works," says the prospectus, "the series will comprise reprints of scarce and valuable Catholic masterpieces, each edited by an expert," and will embrace works of biography, history, theology, philosophy, asceticism, and literature. That numerous Catholic authors have offered their services promises well for the success of the venture and so does the low price of the volumes: one shilling each. Let us hope that over here that shilling does not grow to more than thirty-five cents. B. Herder is the American agent.

Major Henry F. Brownson, the son of the renowned Orestes A. Brownson, died at Detroit on December 19, at the age of seventy-eight. He was educated at Holy Cross Col-

lege, Worcester, Mass., was admitted to the bar in 1856, fought for the Union during the Civil War, and remained in the army till 1870. He contributed frequently to Catholic periodicals, wrote his father's biography, translated from the Spanish, Balme's "Civilization in Europe," and other books from the Italian and edited in twenty volumes the works of his father.

The enterprising press agent of the firm that publishes Mr. James Branch Cabell's medieval romance "The Soul of Milicent," has been stimulating curiosity by the announcement that the book "received commendation from one President and two ex-Presidents of the United States in the same day." The story pretends to be a translation from an old French chronicler and is so cleverly done that many readers have been neatly taken in. There are hair-raising adventures in every chapter, and, notwithstanding the quaint and archaic phrases that abound, the romance, like the dime novels of fifty years ago, is drenched with "buckets of blood." The plot of the story gained nothing by making the scandalous Bishop of Montors add to his iniquities the purchase of the popedom. The book, moreover, is badly misnamed. It is Milicent's physical perfections that are constantly emphasized. As for her "soul," though the thought of its "purity" gave Perion great comfort, the ways she showed her fidelity to him are certainly unconventional. (F. A. Stokes. \$1.50.)

BOOKS RECEIVED

Catholic Truth Society, London:

Some Protestant Fictions Exposed. Fifth Series; Plain Talks on Catholic Doctrine. By The Rev. G. Bampfield, B.A.; A Boy Scout's Christmas. By The Rev. D. Bearne, S.J.; Oratorian Biographies. 1s. each.

Longmans, Green & Co., New York:

The Early Church in the Light of the Monuments. By The Rev. Mgr. A. S. Barnes, M.A. \$1.50.

Bannister Bros., New York:

Frederic Ozanam and the St. Vincent de Paul Society. By Archibald J. Dunn.

Angel Guardian Press, Boston:

On the Threshold of Home Rule. By P. J. Conlan.

W. H. Samson, New York:

Mohican Point on Lake George. By W. H. Samson.

Regan Printing House, Chicago:

Irish Minstrels and Musicians. By Capt. Francis O'Neill; America's Triumph at Panama. By Ralph Emmett Avery.

German Publication:

Ohio Waisenfreund, Columbus, Ohio:

Der Deutschamerikanische Farmer. Ein Beitrag zur Geschichte der Deutschen Auswanderung. Von Dr. Joseph Och, Columbus, Ohio. \$1.00.

Spanish Publication:

B. Herder, St. Louis:

La Verdadera Dicha. Consideraciones Ofrecidas a la Juventud. Por El Padre Eutimio Tamalet.

Pamphlets:

Catholic Truth Society, London:

Thoughts on the Holy Souls. Selected by the Hon. Mrs. Maxwell-Scott; St. Bernard. (1090-1153.) By Henry Tristram; The Price of the Mass. By The Right Rev. Abbot Gasquet, O.S.B.; The Origin of Life. By The Rev. John Gerard, S.J., F.L.S.; The Carmelite Order. By Fr. Benedict Zimmerman, O.C.D.; Christopher Columbus. By Henry Tristram; About Foreign Missions. By The Rev. John Reesinck; Our Relations with the Nonconformists. By The Rev. Prior McNabb, O.P.; Anglican Orders. By C. G. Mortimer, B.A.; St. Philip Neri. (1515-1595.) By Allan Ross; The Record of an Impostor. Being the Story of Theodore Von Husen. By A. Hilliard Atteridge; Cardinal Beaton. (1494-1546.) By The Rev. Henry Grey Graham; Christianity in Modern England. By C. C. Martindale, S.J.; Emmanuel God With Us. By S. C. J.; His Visitors. By M. S. P.; A Confirmation Book for Boys. By Rt. Rev. Bishop Butt; One penny each. Talks about Saint Peter the First Pope. By The Rev. George Bampfield, B.A. Fourpence.

The Rosary Press, Somerset, Ohio:

Dominican Year Book. 1914.

Dr. Th. H. Walther, Chicago:

The Planisphere. A Movable Star-Map.

Music:

C. Schirmer, New York:

Missa in Honorem S. Caeciliae V. et M. (T.T.B.). By Giuseppe Cicognani. 40 cents. Missa Pastorale. By Pietro Alessandro Yon. 25 cents.

EDUCATION

Dean Russell of Columbia College on Defects in the Public School System.

Dr. James E. Russell, dean of Teachers College of Columbia, is the latest expert educator to enter the constantly growing throng of men and women who find much to be eliminated from the public school system and much in it to be reformed. The city press of December 16 last tells us that the dean spoke before the Institute of Arts and Sciences on "What is Practical Education." He must have followed a destructive line of thought rather than a constructive one in answering his own question, since his discourse as reported in the morning papers is more than a criticism, it is a severe arraignment of the common school system as carried on to-day.

Dean Russell finds the greatest peril of our educational system to be that "it promises an open door to every boy and girl up to the age of 14, and then turns them ruthlessly into the world to find most doors not only closed but locked against them." His implication in this appears to be that the existing school methods do not properly prepare children for the struggle for existence they will later be called to enter upon. And it is not necessary to go over to the vocationalists' camp to express hearty accord with this judgment of the dean. The lack of preparedness which causes "most doors to be not only closed but locked against" boys and girls who have finished the elementary course is due to the defect of thorough training in the fundamental branches which used to form the bulk of primary schooling. "Children," as the late Mayor Gaynor voiced the charge two years ago, "are being undereducated in an effort to overeducate them." He did not mean that they were being taught more than they ought to know, but more than they are able to learn in a given time. Too many studies are prescribed. No doubt it would be a fine thing to have all the children in school thoroughly instructed in a great variety of studies, even in a greater than that with which they are now overburdened, but even with all the "improved methods of instruction" the mental and physical powers of children have changed very little in the past twenty or thirty years and if we put the greater variety upon them the essential thoroughness of elementary training must suffer. Children, as wide experience proves, will not be able to read and write the English language with ease and correctness, to perform the fundamental operations of arithmetic with facility and accuracy, to know the chief facts of geography and history, even of our land and age. And ill prepared, ill grounded in essentials, really untrained and mentally unequipped for what is before them, it is little wonder that they leave school to find the doors of self-betterment closed and locked against them.

Dean Russell's second count is a far more serious one. "Our democratic notion of equality of opportunity is responsible," he says, "for the attempt to hitch some very ordinary wagons to stars of first magnitude. The result can only be bitter disappointment. Instead of a happy, contented, and able farmer boy we make of the ambitious country boy a clerk or helper in some city industry, or a cog in some factory wheel. Instead of helping the quick-witted city boy, who leaves school at 12 or 14 years of age wise beyond his years, to employ his mental strength in shortening the term of apprenticeship in the trades and in improving the quality of the output, we turn him over to the tender mercies of the trades' union or allow him to bungle ahead in his efforts to become a capable workman." Our boys are not taught to do a day's work in such a way, he explains, as to find pleasure and satisfaction in it. "The result," says Dean Russell, "is grumbling and fault-finding and discontent in private life, and in civil life the beginning of Socialism and anarchism."

This paragraph of the discourse of Columbia's dean, while explicit enough in pointing to the outcome of work according to our present school system, is not clear in its assignment of the reason of that outcome. The present writer, in discussing the utterance with an associate found this latter accepting it as a demand for wider and fuller industrial and vocational training in elementary schools. Dean Russell may possibly favor for elementary schools a greater measure of instruction that not only has an immediate applicability but which is tangibly and directly related to the man's world of affairs toward which the boy is naturally looking, but we believe he voiced quite another conviction when he uttered the words we have just quoted.

A little further on in his address he makes the statement: "No other civilized State follows a plan so manifestly suicidal as ours. No other people, so far as I know, gives so much heed to the *mental training* of its citizens and leaves to chance those matters which are really essential in life." He refers without any doubt to the higher and nobler scope of genuine teaching—to training for character. The dean is too good a schoolman to indulge in the extravagance of such as would begin real industrial or manual training with young children under 12 years of age. His plea, then, is scarcely for an extension of vocational work during the years which saner minds are in accord should be devoted to the thorough teaching of the old-fashioned fundamentals needed if any superstructure of mental training is to be attempted. He wishes rather that when, as with us, a nation bends every effort to rouse the ambitions and stir the aspirations which mental training evokes even in its most elementary beginnings, there should be a character formation accompanying that training which will so safeguard the ambitious and guide the aspirations as to promote civil order and social stability. There should be that moral training which will tend to build up good citizens—a feature, alas! that cannot find place in a non-religious and purely secular system of school instruction, such as prevails among us.

"To call any thing that attempts to train all men in the same way or that attempts merely to turn out great numbers of men who can read and write—to call that education, strikes me very humorously," is the lighter way in which Dr. James Walsh introduced a discussion of the same question recently held before the Municipal Club of the Greater City. Dr. Maxwell, the City Superintendent of Schools took issue with him, and in his remarks he showed little sympathy for Dean Russell's view of the dangers flowing from our democratic notion of equality of opportunity to all as it is exploited in the schools. "Equal opportunity is the root idea of education to-day," was the City Superintendent's contention.

"To-day," he added, "we have changed aristocracy into democracy. By our modern system of education the good things of life are being shared by all the people. We are not training just a few great geniuses. Modern education aims to give equal opportunities to all the people. That is the root idea of present-day systems, and that is just what we are trying to do here in New York City. There has been much criticism of our methods, but it has been mostly in the form of anonymous letters to newspapers and idle gossip."

"Contrary to Dr. Walsh, I believe that the world has made progress by ridding itself of slavery and giving free education to all."

Public speakers are not always held to strict account for the rigid significance of what they say. One knows not why, but it is unfortunately the case. Dr. Maxwell might find himself put to it were he forced to the proof of his words that "most of the criticism of our (his) methods has been in the form of anonymous letters to newspapers and idle gossip." He certainly knows better. He knows, too, that there are different forms of slavery and he ought to know that not the least vicious of these forms is the slavery of the discontent that rules a mentally fairly

well-equipped generation which is not guided by the ideals of virtuous training.

M. J. O'C.

SOCIOLOGY

Social Rights Against Some Unemployed

During the dull times following the panic of 1907, a group of men were taking a meal furnished by the sisters of a San Francisco hospital. One of them noticed a priest visiting the hospital and joined company with him when he came out. After the customary preparatory conversation he reached his point in saying: "Father, the Sisters have just given me my dinner. Won't you give me twenty-five cents for a bed?" The priest pointed out that he himself was so hard up that he was walking to the hospital and back, about two miles, to save car fare, that what he had for alms should go to the members of his congregation who had done their duty during better times. He then asked the man his trade, and was told that he was a plumber. "A plumber!" exclaimed the priest. "You have been working since the fire at about five dollars a day and now beg for twenty-five cents!" "No, I have not been working in San Francisco," was the reply. "I have been in the employ of the Government in Honolulu, and got only a little more than three dollars a day." "How long were you there?" "Two years." "Still better," said the priest. "You have had two years' steady employment at over three dollars a day and now you are begging. What did you do with your money? Did you go to church and contribute to the support of religion in that place where the clergy find it hard to make both ends meet?" "I didn't trouble the Church much in those days," he said. "No," rejoined the priest, "but now when you are in need you come to the Church quite boldly. Perhaps you gave away a good deal in charity?" "I can't say that I did." "Then you squandered all your earnings on your miserable self. Saloon keepers and such like have your money, and you expect me to give you from the fruit of the mortification, discipline and self-sacrifice of good Catholics?" "Father," was the answer, "you speak like a book. You are right: I have nothing to say; but won't you give me twenty-five cents?"

This man is typical of a large number of the unemployed in hard times. They work for good wages when trade is brisk. They refuse to take upon themselves the obligations of family life; or if they do so, they discharge these obligations very imperfectly. Their money dribbles away into saloons, cigar-stands, cheap theatres and other places. They probably do a little betting and gambling, so that when Saturday comes round they have not a cent and are probably in debt. Then they get their week's wages. But from Saturday afternoon to Sunday night is a time of prodigal spending; so that Monday finds a large part of their earnings gone. Hence it is that when the inevitable hard times come, the community finds itself with a multitude of unemployed to provide for. Of course, they must be cared for. When one is in want, his wants must be supplied, no matter what his past has been. This is the law of the Gospel. If God were not always ready with his grace to receive the sinner without other regard to past sins than to enable the sinner to repent of them, so that He may pardon them, who would attain salvation? But not only is it the Gospel law, it is also the law of nature. Nevertheless, as it is a gross disorder for one to continue in sin because God is merciful, so also is it for one to be recklessly prodigal, because others are bound to be charitable. It is quite possible to commit real injustice in this; for, practically, the spendthrift compels the thrifty to support what these would never support for themselves, the various places of disorder and riot in which he

has wasted the money he should have saved against the time of need. Leo XIII, when he laid down the conditions of a sufficient wage, required it to be such as would permit the workman to make provision for the future; but he also pointed out that the making of such provision demands frugality in the earner rather than excessive liberality in the employer.

The thoughtless earner, or rather, the selfish earner who dissipates his earnings is bad enough. But still worse are those, and their number grows daily, who spend all their earnings on the principle that society owes them a living and therefore must provide employment for them in every possible contingency. This principle which they express briefly and emphatically by the phrase, "the right to work," is not only false, but absurd also. Were everybody to act according to it, society would come to a standstill; for whatever way one looks at it, social authority can have no means for any operation whatever except from the surplus of thrift. Social authority has normally no other obligation towards the individual than to protect and assist him in his individual efforts to obtain his own livelihood in a lawful way.

But this is a very real obligation. It should, therefore, remove as far as possible from the first class of workers the opportunities of prodigality, by reducing or even abolishing, if possible, the places where they dissipate their earnings. This would do no wrong to those who keep such places, since evidently they do not earn a lawful livelihood who grow rich at the expense of the better class of the community, who in times of need have to carry the burden of the unemployed. As for the second class, though we are not in favor of compulsory insurance in normal conditions, still, we think it might be imposed as a corrective upon those who act on the absurd principle of "the right to work," as well as upon those who, in spite of the removal of occasions, still persist in wasting their means. Indeed, we would recommend more than mere insurance, in the case of those who earn good wages, yet refuse every social burden. For them we should like to see compulsory saving established.

H. W.

It was announced during the past week that the 600 invitations issued for the entertainment and cotillion of the Junior Auxiliary of the Catholic Institute for the Blind had been recalled and that the affair had been abandoned. The entertainment, which was to have consisted of tableaux and dancing, was scheduled to take place on January 5 at Delmonico's.

The Rev. Dr. Thomas G. Carroll, Secretary to Cardinal Farley, explained when asked for the reason of this announcement that while the Church had not officially placed a ban upon dancing, Cardinal Farley deplored the trend of the present vogue as immodest and had determined to do all in his power to discourage it.

"Having taken this position," said Dr. Carroll, "his Eminence felt that it would be most inconsistent on his part to permit such a form of entertainment to be given by any organization connected with diocesan activities for the purpose of raising funds for the support and maintenance of diocesan charities or institutions. It was not because the Cardinal had reason to believe that improper dancing would be indulged in at the cotillion of the auxiliary that this step was taken, but he realized that so prevalent was the present craze for the new dances that it would be impossible to prevent some of those who attended from indulging in them without positively offending them. It seemed much more discreet to abandon the dance. This course has been pursued with other cotillions and dances undertaken by Catholic organizations for the support of diocesan work. All Catholic societies in this city have been notified of the Cardinal's opposition to dancing in its present mode."

ECCLESIASTICAL NEWS

The Catholic Converts League of New York has a roll of over eight hundred members, primarily converts, though it includes many zealous Catholics to whom the faith came in infant baptism. Its function is twofold, to draw people to the Church, and to make them feel at home once they are within its pale. With regard to the first, its chief means is united prayer, and the dissemination of Catholic literature. But it also concerns itself in temporals, "the money question," when this proves an obstacle to conversions. As to the second, it has its regular meetings for the purpose of making converts acquainted with their brethren in the faith. Often conversion means the breaking up of old ties, and a great deal of loneliness for the convert. Fortunately Our Lord is always very good in those early days of the new life, but it does not follow that Catholics have not the duty of welcoming the new-comer into the household of faith.

The League, which has done so much good in the past, is anxious to do more; and for this it desires to increase its membership. Good Catholics will be welcome as well as good converts. Its headquarters are the Church of St. Paul the Apostle, Columbus Avenue and Sixtieth street. Its meetings are held monthly, beginning with "conversion services" in the church, which are followed by a conference and conversazione in Columbus Hall, West Sixtieth street.

The Reverend Henry E. O'Keefe, C.S.P., is its spiritual director, with whom are associated as a special committee Messrs. Walter N. Waters and Stuart P. West.

The Rev. Henry J. Althoff, pastor of St. Barbara's Church, Okawville, Ill., has been appointed Bishop of Belleville in succession to Bishop Jannsen, who died in July last. The new Bishop is of German parentage and was born in Aviston, Ill., on August 20, 1873.

At the recent annual meeting of the board of trustees of the Catholic Summer School of America, held in New York, the following officers were reelected:

President, Very Rev. John P. Chidwick, D.D.; first vice-president, Right Rev. Henry Gabriels, D.D.; second vice-president, George J. Gillespie; secretary, Charles Murray; treasurer, Right Rev. Mgr. D. J. McMahon, D.D.; chairman board of studies, Rev. John J. Donlan, Ph.D.; chairman executive committee, Charles A. Webber. Right Rev. Mgr. M. J. Splaine, D.D., of Boston, was elected a trustee for the usual term of three years. Francis P. Cunnion was elected a member of the executive committee.

The annual course of lectures in Brooklyn, on the Mondays in Lent, given under the auspices of the Summer School will be delivered by the Rev. Joseph Husslein, S.J., associate editor of AMERICA. The subject will be the Medieval Gilds.

Mgr. Benson, it is announced, will make another visit to New York and again will be the preacher during the coming Lenten season, at the church of Our Lady of Lourdes, West 142nd Street.

The Right Rev. Edward Kozlowski will be consecrated Auxiliary Bishop of Milwaukee by Archbishop Messmer, on January 14. The new bishop was born at Tarnow, Galicia, Austrian Poland, Nov. 11, 1860, and attended the University in Galicia. In 1885 he entered St. Francis' Seminary, Milwaukee, and was ordained priest June 29, 1887. He held pastorates at Midland and Manistee, prior to going to St. Stanislaus, Bay City, Mich., in 1900, where he has been ever since.

Five Cardinals died during 1913: Nagl, Aguire, Vives y

Tuto, Oreglia and Rampolla. This reduces the present membership of the Sacred College to 56. In all 44 Cardinals have passed away during the reign of the present Pope. There are now only 29 Italians. At the consistory of November, 1911, a creation, but reserved *in pectore*, was announced. Leo XIII created 25 of the living Cardinals and Pius X 31.

Very Rev. Bernard J. Bradley, LL.D., president of Mount St. Mary's College, Emmitsburg, Md., has been appointed a domestic prelate, with the title of monsignor, by the Pope. The papal brief was received on Dec. 23d by Dr. Bradley from Cardinal Gibbons.

SCIENCE

The rapid gain in popular favor which artificial ice has made in this country in recent years is shown by the report of the United States census.

In the manufacture of ice for household purposes and for cooling beverages it is important that the water used should meet all the requirements of potable water in respect to cleanliness and freedom from organic matter and disease germs. Most American manufacturers use distilled water in making ice, in order to get a pure, transparent product.

In the plate system, however, which is becoming more and more popular in this country, it is not necessary to use distilled water in order to obtain clear ice if suitable appliances are installed to prevent the occlusion of air and solid particles. Though it is true that the greater part of the bacteria and mineral matters in the raw water are excluded from the frozen plate, there is sufficient ground for assuming that perfectly harmless ice can be made directly from dangerously polluted water; and while it may be conceded that water pure enough for drinking is pure enough for making ice, it is nevertheless true that too much dependence should not be placed upon the natural purifying powers of the freezing process.

LETTER TO THE EDITOR

The "Eunomic Review"

To the Editor of AMERICA:

In your issue of December 27, an editorial on the *Eunomic Review*, the organ of The American Eunomic League, says in one place, "The department, 'Subjects of the Day,' is open for free discussion, we are told, and the editors are not responsible for sentiments expressed. Since this is a very considerable section of the little journal, there may be danger of breeding confusion instead of promoting orthodoxy."

A foot note to the above department, "Subjects of the Day" states that "This department is open for free discussion. It in no way voices the accepted policy of the League."

May I be permitted to call the attention of AMERICA's readers to the fact that this refers to a previous editorial in the *Review* which says that at present "discussion in the pages of the *Eunomic Review* must take the place of local debating."

The editors assume full responsibility for everything that appears in the *Review*; but since the paper is to serve as an organ of debate, a certain freedom of discussion must be permitted which at the same time will not commit the League as a whole to the specific policy under debate.

All articles appearing in the *Eunomic Review* must first receive the sanction of the Ordinary of the diocese in which the *Review* is published, or of some one appointed by him. The editors are thus able to insure the ethical and doctrinal soundness of all the articles in the *Review*.

RICHARD DANA SKINNER,
President, The American Eunomic League.